the Chaplain

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SUMMER QUARTER
1972

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A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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IN THIS ISSUE

THERE ARE four developments of special significance to the military chaplaincy which have surfaced since the beginning of this calendar year. We are making varied reference to these items in this issue of the CHAPLAIN.

In the first instance we refer to a meeting in Kansas City, Missouri, January 16 to 19. This was an ecumenical and international convocation on peace. Among the statements issued by this conference of six hundred persons was one concerning the military chaplaincy, as follows:

> We recommend that national and other religious bodies immediately create study commissions to devise a plan and time schedule for the implementation as soon as possible of the following goal: the creation of civilian forms of ministry to all persons in the U. S. Armed Forces Community in place of the current military chaplaincy.

At present writing at least two major denominations are making studies, but not those envisioned in the above statement. There may well issue from these studies some new models for ministry to service personnel, with pilot projects and creative experimentation.

ADVANCE copies of a new book, entitled *Military Chaplains,** edited by Professor Harvey Cox of the Harvard

* *The American Report Press*, 637 West 125th Street, New York City 10027.

Divinity School, were presented to those in attendance at the convocation in Kansas City. The book is an event of some significance to the chaplaincy—apart from its presentation and use at the Kansas City meeting. For the first time we have in a single volume a fairly full spectrum of the kinds of criticism to which the present military chaplaincy is periodically subjected. The book is not a balanced treatment of the chaplaincy but it is being widely read and will be quoted in chaplaincy circles for years to come. We are pleased to present later in these pages a brief, constructive review of the Cox book by Canon Peter Chase of the Cathedral of Saint John the Divine, New York City.

THE SPRING issue of THE CHAPLAIN magazine was, in itself, a landmark in published materials on the rationale for the American chaplaincy system. Response has been very favorable. Here again, previous to this special issue, there was no place to which a student of the chaplaincy might turn for a detailed review of the philosophy and rationale underlying the structure and program of the present chaplaincy system in the U. S. Both the Cox book and the Interfaith Committee's study paper (the Piepkorn essay) should be examined carefully by serious students of the chaplaincy. The two publications were prepared and presented for quite different purposes and neither of them spent much time outlining possible middle-ground positions or constructive modifications of the present system. We are pleased that these two, somewhat balancing treatments of the chaplaincy, are now in print and available for further study of this valuable and historic ministry to service personnel. Now we need to give attention to constructive accommodation and compromise.

THE FOURTH significant development in the chaplaincy in this calendar year has grown out of an unfortunate court-martial experience involving Cdr. Andrew F. Jensen, a Navy chaplain assigned to Cecil Field at Jacksonville, Florida. In August of 1971 two women brought charges of adultery against him. After a long investigation the Navy announced early in January, 1972, that it had decided to court-martial the chaplain for conduct unbecoming an of-

ficer, to wit, the alleged adulteries. The chaplain flatly denied the charges and refused to resign from the service.

Chaplain Jensen's endorsing body, the American Baptist Convention, became increasingly dissatified with the Navy's handling of the case. Therefore, on March 15, 1972, the denomination made a special announcement to the representatives of sister communions meeting in Washington in a plenary session of the General Commission on Chaplains and Armed Forces Personnel. The American Baptist announcement reads as follows:

> It is with deep sorrow that American Baptists formally announce to the General Commission and the communions which support it, to all other religious bodies which furnish clergymen to the Armed Forces as chaplains, and to the general public, that we intend to withhold the endorsement of any additional clergymen of our denomination to serve as chaplains to the United States Navy.
>
> This action is taken because, in the handling of an American Baptist chaplain accused of alleged moral turpitude, the Navy has:
>
> 1. Given us reason to believe, judging from the manner in which this matter has been handled by the United States Navy to date, that a chaplain is being deprived of his constitutional rights in his defense against the charge alleged.
> 2. Contrary to the usual custom observed by the Army and and Air Force when a chaplain is so accused, the Navy has failed to provide the endorsing denomination with any evidence against him — thus denying the church any opportunity to exercise the discipline implied by its ecclesiastical endorsement.
>
> Our chaplains serving on active duty in the Navy will continue to be endorsed. However, until the Navy takes action to insure that commissioned clergymen receive equal justice and full exercise of their constitutional rights, the denomination will not replace any of its men who separate or retire from the Naval Service.

* * * * *

After a brief recess of the General Commission followed by questions and discussion concerning the above announcement it was moved, seconded and

VOTED: That a committee of five members be appointed by the Chairman to meet with the Chief of Navy Chaplains to investigate the charges outlined under No. 2 of the American Baptist Announcement and that the said committee be empowered to contact the member denominations to recommend that they join the American Baptists in withholding endorsement if the investigation proves that the facts are as charged and warrant such action.

Subsequently, the Chairman of the General Commission appointed the following members to the above committee:

The Reverend Doctor Hugh M. Miller, Chairman
(United Presbyterian Church)
The Reverend Doctor John M. Crowell
(Presbyterian Church, US)
Bishop H. Ellis Finger
(United Methodist Church)
The Right Reverend Clarence E. Hobgood
(Protestant Episcopal Church)
The Reverend Dr. Paul O. Madsen
(American Baptist Convention)
Ex officio:
The Reverend Doctor Harold H. Wilke (UCC)
General Commission Chairman
The Reverend Doctor A. Ray Appelquist
Executive Secretary

On March 31, Chaplain Jensen was declared not guilty by the court. As of this writing the Special Commission is scheduled to begin its deliberations in May concerning procedures in the case.

—The Editors

There are basically but two kinds of authority in the world: authority that is extrinsic to the holder and almost wholly dependent on rank and title, and authority that is intrinsic to the holder, emanating from what he is as a person and only indirectly related to the position he fills. Extrinsic leadership is a falling star in today's sky. The leadership in demand now is leadership that wants to listen and knows how.

—Ernest T. Campbell in
Christian Manifesto

A Summary of Research Literature on the Military Chaplain

By Alex B. Aronis

IT IS surprising that an institution as significant and controversial as the military chaplaincy has not been the subject of a much larger number of research studies. A review of the literature turns up only a few investigations based upon hard data. To be sure, there are many books, articles, speeches, and narrative reports which discuss the work of chaplains in writings which range from memoirs to polemics. Much of this literature is based upon personal experiences, but for the most part it cannot be considered detached, objective analyses of the chaplaincy.

The paucity of research studies on military chaplains became apparent to me while I was writing a doctoral dissertation on role expectations for Navy chaplains.[1] I was interested in examining both research and non-research literature which could contribute to developing the foundation of my study. What follows is a summary of what I consider to be the most significant research literature dealing with the role of the military chaplain. They are presented in chronological sequence. Included at the end is a brief abstract of my own investigation.

Burchard

The most widely-quoted and most controversial study on military chaplains was conducted by Waldo W. Burchard, a man who described himself as having "a deep-seated conviction (probably the result of a good deal of exposure as a youth to emotional evangelism plus the influence of the generally pacifistic Protestant attitude of the 1930's) that the New Testament offers no ideological support for military activity. . . ." [2] Burchard's research problem was to discover how "chaplains conceive their roles as ministers of the gospel with relation to their roles as military officers, how they reconcile conflicts between them, and how they respond to various situations and audiences." [3]

His sample consisted of thirty-six active duty chaplains of the Army, Navy, and Air Force and thirty-five ex-chaplains. All of the participants were located in the San Francisco area. The chaplains and ex-chaplains filled out questionnaires consisting of fifty-seven questions, twenty-nine of which were open-end. In addition, approximately three-fourths of the chaplains and ex-chaplains were interviewed by Burchard.

He called his research a "small-scale study" and cautioned that it would be over-hasty to generalize on the basis of the data that were gathered.[4] He affirmed, nonetheless, that the data tended to support the hypothesis advanced, in some respects strongly, in other respects less strongly. He wrote:

> The first hypothesis, that the position of the chaplain does lead to a conflict in roles for the incumbent of that position is supported in two ways: (1) by a philosophical analysis of the two social roles of clergymen and military officer and (2) by the responses to questions dealing with rank and those dealing with the relationship between religion and war.
>
> The second hypothesis, that the chaplain seeks to reconcile his role conflict either through rationalization or through compartmentalization of role behaviors, appears to be well substantiated . . . .
>
> Concerning the third hypothesis, that rationalization of conflict in roles tends to strengthen the chaplain's role of military officer at the expense of his role of minister of the

gospel, it needs only to be pointed out that every argument cited tends to assert the military claim and de-emphasize the religious claim.

The fourth hypothesis, that the chaplain serves as interpreter of the values of the military organization, helps resolve value-dilemmas of individual servicemen, and helps promote smooth operation of the military organization, is less strongly supported than the others, partly, perhaps because of a lack of data bearing on the subject. However, such data as are available indicate that the hypothesis is tenable.[5]

Of particular interest is the way in which Burchard supported his basic thesis: he used philosophical analysis to show that the role of military officer conflicts with that of minister of the gospel. Moreover, his argumentation proceeded from a strongly pacifistic base.

Thus, he argued that it was impossible for any Christian in military service to put into practice five major principles in Christian philosophy: the doctrine of love, of universal brotherhood, of peace, and of non-resistance to evil, and the commandment, "You shall not kill." [6] Given his starting point, it is not surprising that Burchard characterized a chaplain as one "responsible to his commanding officer rather than to God." [7]

It is important for chaplains to understand Burchard's approach and conclusions because his study has had wide influence, largely because at least two members of his dissertation committee, Theodore R. Sarbin and Tamotsu Shibutani, are extremely prominent sociologists and have referred to Burchard's work in a number of their writings.

The first part of my investigation was provoked by one of Burchard's concluding statements. He claimed that "for the chaplain the role of military officer provides his primary identification." [8] I tested this assertion by asking chaplains to rank the relative importance of their officer roles and their clergyman roles. They were able, thereby, to indicate which they consider more important in their hierarchy of role obligations. My findings demonstrated unequivocally that for chaplains the role of clergyman, not the role of military officer, provides their primary identification.

United Presbyterian Church, USA

Ten years after Burchard's study, the United Presbyterian Church, USA, appointed a Consultative Committee to study and report to the General Assembly of that Church on the practice of having its ministers serve as chaplains paid by the state.[9] The study report was completed in 1965. The conclusions and recommendations were based upon the committee's deliberations and also upon findings from a questionnaire survey of 525 United Presbyterian ex-chaplains. Two hundred fifty-eight ex-chaplains responded to the survey (Army — 90, Navy, 119, Air Force — 49). The appendix to the study report included a "rough" statistical summary of the replies. The following questions and findings provided valuable data on the role of the military chaplain:

> Question 1. What do you believe are the motives of the state and of the churches in providing a chaplain corps — and their justification or lack of it? On the respective motives in providing a chaplaincy, 56 percent concurred in seeing an identical role for the church and state: i.e., to provide the same religious services to military personnel as are available in the civilian community. Thirty percent believed the motives to be even more benign (preservation of religious heritage, maintaining spiritual development, etc.,) while 14 percent say lesser motives for either church or state (public demand, morale, religious approval of affairs of state, tradition, etc.)
>
> Question 2. Do these motives (of the state and/or the church) impair or limit the ministry of chaplains and of the church? Seventy-five percent of the answers indicated that these motives did not impair or limit the ministry of the chaplains and the church; 15 percent saw them enhancing or strengthening the ministry; 10 percent saw limitations.
>
> Question 7. Is the chaplain a missionary, pastor or what? Thirty-six percent saw the chaplain's place as that of a pastor with strong missionary emphasis; 57 percent saw it as primarily pastoral with allied functions; 7 percent described it as a unique, specialized ministry.
>
> Question 12. The question of ancillary duties assigned to chaplains. Sixty-four percent of the respondents were willing to see the chaplain assume limited ancillary duties which would not compromise his role or lead him to neglect his primary mission; 36 percent were opposed."[10]

Project Navigate

In 1967, the Navy Chaplain Corps Planning Group organized and conducted a large-scale investigation called Project Navigate.[11] Its purpose was to identify and to determine the relevance of a broad scope of functions, needs, and opportunities in the Navy chaplaincy. One hundred-two Navy chaplains participated in the study. Fifty-two of that number were captains and forty-five of the total group acted as "voters" in making relevance value judgments on a variety of chaplaincy questions.

The resource materials, consultation notes, and opinions of the participants were organized into descriptions of thirty distinctive billets of Navy chaplains, the persons or groups to whom the chaplain ministers, the various needs of Naval personnel, twenty ways in which the chaplain should satisfy command needs, seventeen ways in which the chaplain should satisfy his church needs, 166 functions of the chaplain, and thirty-five problems which interfere with or prevent the accomplishment of the chaplain's mission.

Among the findings of the study was a ranking of the top ten of 166 relevant functions of a chaplain at a Naval station from most to least relevant: [12]

1. Provide counseling
2. Provide group interaction and discussion groups
3. Creative use of film/tape/literature/drama
4. Conferences and conversation
5. Visit and interact with men on the job
6. Provide feedback to the command
7. Arrange social functions
8. Staff and committee meetings
9. Liaison with civil agencies
10. Arrange seminars and retreats

One wonders about this list of ultra-high relevance activities, especially since other functions in the list of 166 would appear to many to be much more important than the top ten, such as "Conduct liturgical and Divine Services," "Avoid drunkenness," "Deliver Sermons," "Keep confidences," and provide "Religious counseling and spiritual direction." Unfortunately, the methodology used in determining the relative ranking of the 166 functions was not

specifically described.

The functions were evaluated on the basis of the relative contribution of each to the needs of military personnel, the Navy, and the church; the probability of the chaplain's success and effectiveness; and the need to upgrade the present level of effort of the chaplain.[13] Presumably, all of these considerations were combined according to an undisclosed formula, and weighed by electronic data processing equipment in order to arrive at the listing of relevant functions.

Fedje

In 1968, Navy Chaplain Earl W. Fedje compared characteristics of social background and beliefs of senior ranking Navy chaplains with the characteristics of social background and beliefs of senior ranking Navy line officers in an exploratory study to obtain role concept information.[14] The sample of chaplains consisted of eighty-nine active duty Navy chaplains in the grade of captain and sixty-nine Navy chaplains in the grade of Commander who twice failed of selection for captain as of February, 1968. The social background and career history data for the Navy chaplains and line officers were obtained from published sources.

Fedje concluded that the Navy line leadership and Navy Chaplain Corps leadership were in sharp contrast in the following points:

> While over half the line leadership originates from a rural setting, less than one quarter of the chaplain elite do so. While 44 percent of the line elite can be considered southern affiliated, less than 11 percent of the chaplain elite can be so considered. And while 56 percent of the Navy line elite are "traditionalists," [rather than pietists or revivalists — traditionalists include Episcopalians, Presbyterians, Lutherans] only 18 percent of the Chaplain Corps elite could be so classified.[15]
>
> . . . chaplains who hold the rank of captain tend toward a "liberal" view and away from the "conservative," but retain a new minority of "fundamentalists." The Roman Catholic chaplains are almost exclusively urbanites originating predominantly in the north-eastern and mid-western industrial cities, while their Protestant counterparts are substantially urbanites or mobile rural, originating almost equally in the Northeast, Mid-West and South.[16]

Zahn

Three years ago, sociologist Gordon E. Zahn conducted an investigation of the chaplaincy of the Royal Air Force. He came to the study, like Burchard, "convinced of the pacifist dimensions of Christianity," [17] although Zahn seemed to be far more aware of the extent to which his belief-commitment could bias or distort his findings and made much more of an effort to maintain the degree of objectivity required for a scientific endeavor.

His questionnaire covered four principle areas:

> (1) the respondents' evaluation of the personal qualities which would qualify a man for (or present obstacles to) the successful performance of the chaplain's duties; (2) their own conception and description of the chaplaincy, the scope of the work and its priorities; (3) their impression of the "image" presented by the chaplain, to others as well as to himself; and . . . (4) those issues or events which might actualize the tension between the two dimensions of the chaplain's role, namely that of clergyman on the one hand and military officer on the other.[18]

Zahn's basic assumptions were (1) "that tension is present in the role of the military chaplaincy and that it could be demonstrated — even though the individual chaplain may be unaware of its existence or not prepared to acknowledge its existence or its saliency"; and that (2) "where such tension is present and recognized by a chaplain, it is most likely to be resolved in favor of the military dimension of the role." [19]

His sample consisted of seventy-three chaplains, which represented 31.9 percent of the research population. Zahn concluded that both of his assumptions seemed to be supported by the results of the study. However, because of the limited scope and objectives of the study and because of the inconclusive results, he characterized his summary interpretations as "tentative in the extreme." [20]

Johnson

Army chaplain Kermit D. Johnson conducted a study in 1969, designed to describe and compare the ways in which U. S. Army chaplains, civilian church endorsing representa-

tives, and U. S. Army officers understand the role of the Army chaplain.[21] Johnson's sample consisted mostly of chaplains and officers of "field grade rank" with a wide breadth of experiences. The exact number of persons who received or responded to the instrument was not provided in the research report.

Respondents were asked to complete a one-page questionnaire in which they were to rank in importance fourteen roles which Army chaplains fulfill and to indicate what abilities or qualities of character they would consider most essential if they were to rate a chaplain as outstanding.[22]

Johnson did not use statistical methods in the handling of the data. Among his conclusions were the following:

> U. S. Army chaplains, while sensitive to the military environment, have maintained a deep sense of mission as defined by their historic clergy roles.
>
> No significant variations exist in point of view between chaplains and their civilian church endorsing representatives. However, an interpretive gap exists in understanding the chaplain's role between chaplains and their endorsing representatives on the one hand, and U. S. Army officers on the other.
>
> The special emphasis and requirement for the Army chaplain is that he be deeply committed to people. By the consensus of chaplains, the churches they represent, and officers alike, chaplains cannot be effective without a genuine interest and love for persons.[23]

Aronis

The problem of my study was to determine and to compare the opinions of Navy chaplains and their commanding officers on role expectations for the position of Navy Chaplain, role skill deficiences of Navy chaplains, and preferred in-service education for Navy chaplains; and to analyze the findings in order to draw implications for improving the appropriateness and convincingness of the chaplains' role enactment.[24]

The population was the 1,013 Navy chaplains on active duty assigned to Navy and Marine Corps units in October, 1970, and the 506 commanding officers of Navy and Marine Corps units to which those chaplains were assigned. Of

those who were invited to participate in the study, 606 chaplains (75.5 percent of the chaplains in the invited sample) and 414 commanding officers (87.9 percent of the commanding officers in the invited sample) responded with usable data.

The first part of the study dealt with the issue of the chaplain's primary role identification. The instruments requested the respondents to rank six functional roles (four clergyman roles and two officer roles) according to relative importance. Chaplains ranked all of their clergyman roles (pastor/counselor, liturgist-preacher-priest, religious educator, administrator/supervisor — in that order) as being more important than their officer roles (advisor to commanding officer, morals and morale builder). Thus, contrary to Burchard's prediction, the data led to the conclusion that for a Navy chaplain the role of clergyman rather than officer provides his primary identification.

The second part of the investigation dealt with agreement on overall role expectations for Navy chaplains. Expectations were determined by asking chaplains and commanding officers to rate thirty chaplain activities on a one-through-six scale of importance. Chaplains, in addition were asked to estimate their commanding officers' opinions. Mean values were computed from the ratings assigned each activity and were used as a basis for ordering the activities into three rankings.

Correlation coefficients were computed to determine whether there was agreement between the rank-orders. The coefficients were found to be highly significant and provided support for the following conclusions.[25]

> Navy chaplains believe there is overall agreement between their expectations and their commanding officers' expectations for the role of Navy chaplain.
>
> Navy chaplains and their commanding officers agree in their overall expectations for the role of Navy chaplain.
>
> Navy chaplains estimate their commanding officers' overall expectations for the role of Navy chaplain with remarkable accuracy.

Among the thirty activities listed, chaplains rated as the most important to "conduct Services for the worship of

God." Commanding officers ranked that activity second. They felt that the chaplain's most important activity was to "minister to the sick, dying, bereaved." [26]

The third part of the study investigated role skill deficiencies among Navy chaplains. Respondents ranked seven deficiencies from most to least common among chaplains they had observed. Chaplains and commanding officers agreed on the most common deficiency of Navy chaplains: "Obscure, irrelevant, or dull sermons." [27]

In the final area of the investigation, chaplains indicated which in-service education opportunities they prefer, and commanding officers indicated which in-service education opportunities they felt would best assist their chaplain/chaplains in fulfilling the role of Navy chaplain. Eleven opportunities were listed and a blank line available for write-ins. Chaplains and commanding officers agreed in their first, or most preferred, in-service education opportunity for Navy chaplains; to develop skills which would better enable chaplains to make faith relevant to young adults.[28]

The overall findings of my study indicated that although the chaplain is concerned with morale, he certainly does not see himself as a cheerleader or morale officer. According to the 606 chaplains and 414 commanding officers surveyed, chaplains are not mere agents of group cohesion or promoters of military values, but clergymen whose work is primarily that of pastor, priest, and preacher.

FOOTNOTES

1. Alex B. Aronis, "A Comparative Study of the Opinions of Navy Chaplains and Their Commanding Officers on Role Expectations, Deficiencies, and Preferred In-Service Education for Navy Chaplains" (unpublished Doctor's dissertation, The American University, 1971).
2. Waldo W. Burchard, "The Role of the Military Chaplain" (unpublished Doctor's dissertation, University of California at Berkeley, 1953), p. 32.
3. Ibid., p. 24.
4. Waldo W. Burchard, "Role Conflicts of Military Chaplains," *Religion, Society and the Individual: An Introduction to the Sociology of Religion,* ed. J. Milton Yinger (New York: The Macmillan Company, 1957), p. 598.

5. Ibid., pp. 597-98.
6. Burchard, "The Role of the Military Chaplain," p. 32.
7. Ibid., p. 166.
8. Burchard, "Role Conflicts of Military Chaplains," p. 598.
9. "United Presbyterian Report on the Military Chaplaincy," *The Chaplain* (October 1965), pp. 28-45.
10. Ibid., p. 45.
11. *NAVPERS 15157, U. S. Navy Chaplain Corps Relevance Guide Project Navigate,* Bureau of Naval Personnel, Department of the Navy, Washington, D. C., February 1968.
12. Ibid., p. 147.
13. Ibid., p. 146.
14. Earl W. Fedje, "The Naval Chaplaincy: An Elite Study" (unpublished term paper submitted to Samuel W. Blizzard, Princeton Theological Seminary, Princeton, N. J., 1968).
15. Ibid., p. 16.
16. Ibid., p. 25.
17. Gordon C. Zahn, *The Military Chaplaincy: A Study of Role Tension in the Royal Air Force.* (Toronto, Canada: University of Toronto Press, 1969), p. 31.
18. Ibid., p. 47.
19. Ibid., pp. 31-32.
20. Ibid., p. 223.
21. Kermit D. Johnson, "A Study of Various Role Expectations for the U. S. Army Chaplain" (unpublished research paper presented to the Faculty of the U. S. Army Command and General Staff College, Fort Leavenworth, Kansas, 1969), p. 1.
22. Ibid., pp. 11-12.
23. Ibid., p. 40.
24. Aronis, op. cit., p. 2.
25. Ibid., pp. 131-132.
26. Ibid., p. 106.
27. Ibid., p. 116.
28. Ibid., p. 120.

The lawyers' contribution to the civilizing of humanity is evidenced in the capacity of lawyers to argue furiously in the courtroom, then to sit down as friends over a drink or dinner. This habit is often interpreted by the layman as a mark of the ultimate corruption. In my opinion, it is their greatest moral achievement. It is a characteristic of humane tolerance that is most desperately needed at the present time.

—John E. Silber in
Wall Street Journal, 16 Mar '72

Feedback

April 10, 1972

Dear Editor:

Thank you very much for sending me a copy of the special issue of THE CHAPLAIN treating the topic, Armed Forces Chaplains: *All* Civilians?" (a feasibility study). I have read it with great interest.

This is a thorny question I know, and as the committee which prepared this issue pointed out, there are cogent arguments both pro and con. At one time I felt that a civilian chaplaincy would be both appropriate and feasible. After all, how much closer to an established church can you get when the government exercises the power to determine the qualifications (and thus the orthodoxy) of those who are admitted to the chaplaincy? Now I am not so sure. If the role of the chaplain were simply evangelical or spiritual, a civilian chaplaincy would seem to suffice. If the men in our armed forces had only sporadic contact with a minister or rabbi, they would fare no worse than some of our civilian populations. (I grew up in a rural area where the nearest church was virtually inaccessible because of transportation difficulties, and thus had only infrequent contact with a minister.) On the other hand, if the chaplain is needed to perform vital moral functions, then perhaps military control would be the best solution. I also realize that the logistical problems posed by a civilian chaplaincy would be wellnigh unmanageable for most churches.

It will be interesting to see what, if anything, is done about it.

Sincerely,
Waldo W. Burchard

(Professor Burchard teaches in the Department of Sociology at Northern Illinois University, De Kalb, Illinois. His landmark study of the chaplaincy is discussed on page 7 of this issue.—Ed.)

WAR ZONE COMMUNION

some knelt
some stood
some held out hands
some extended tongues
others just
wanted whatever
it was I was
giving away

—James F. Harris

Tajiri's Window on the World

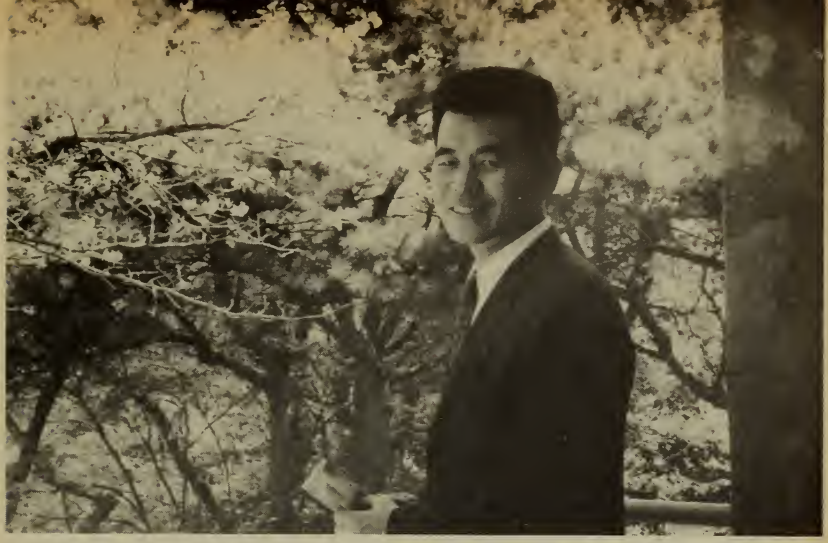
By Robert F. Hemphill

The corners of Tatsu Kokubo's eyes crinkle and he smiles as he says, "I was really glad to get that job as an interpreter in the chapel at Camp Drew, because I was thus able to prove myself as a person of some worth after all."

It had not been a happy time for the young Japanese. He had failed university entrance examinations, and perhaps worse, had become a Christian — the first of his family to be baptized. That had led to serious domestic discord. "Getting the job with the Americans in August, 1951," he recalls, "was something like experiencing a personal exodus from the pressures of my family."

It amounted to more than that. In addition to improving his already adequate English, the job provided daily contact with Western culture as it existed in the khaki enclave, and helped shape the man Kokubo was to become.

Today Reverend Tatsunosuke Kokubo is pastor of the Kyodan (United Church of Christ in Japan) Church in Tajiri, a town in the rich farmland about an hour's train ride north of Sendai. It is not an easy life, but Kokubo, an ebullient crewcut father of five, has brought to his church and to his community a lively awareness of



Tatsu Kokubo has traveled and studied abroad, but still enjoys the natural beauty of his native Japan.

the world outside, and of the faith which propels him.

Tatsu Kokubo was born nearly forty years ago in Saitama Prefecture, which borders the metropolitan area of Tokyo on the north. His father died in 1944 and his elder brother, now an officer in the Japan Maritime Self Defense Force, assumed the family direction. Tatsu finished high school during the occupation, feeling more strongly than ever the attraction of the world beyond Japan, which had first excited his curiosity when he began the study of English in grammar school. He pursued English in the usual academic way, supplementing curricular materials by listening to broadcasts from the U. S. Army radio station. News and dramatic programs were best for his purposes, though they made him work harder.

Work he did, copying the American Declaration of Independence, the Constitution, and speeches of Jefferson and Lincoln. Young Kokubo was rarely without an English language book or a dictionary. His English capability grew as did his vocabulary, and his speech today reflects traces of classic Jeffersonian draftsmanship.

And Tatsu Kokubo, a tightly wound spring of energy, was doing something else. As a high school student he began to attend a Bible class which met each Wednesday afternoon. Within a few months he, a non-Christian, was elected class leader, foreshadowing later community leadership roles. His family did not seriously oppose his participation in the Bible class at first because then he had no intention of becoming a Christian. However, as he became more involved with the "foreign" religion, the family attitude hardened and his elder brother worried whether Tatsu's Christian inclination might not limit his future economic prospects. These family expressions of concern mattered to Tatsu but did not prevail.

Reverend Goro Fujisaki, for years engaged in social work and the Christian ministry in Saitama Prefecture, was the person responsible for Kokubo's baptism in April, 1950. The respect and reverence with which he is regarded today by the younger man is typical of the Japanese teacher-student relationship. "I admire him so very much. I was moved by his theology and by his sermons to become a Christian," Kokubo explains. "It was not, however, one sermon or event, but a long series of experiences with him and many sermons." For the pastor who may occasionally question the worth of his work, Kokubo's words are a tonic.

In August, 1951, Tatsu Kokubo chanced to visit with a friend at the U. S. Army's Camp Drew in Gumma Prefecture, the first Japanese "state" north of his native Saitama. Something led him to the post chapel, where the position of interpreter had recently been vacated. He qualified for the job and was signed on, serving there until March, 1953.

He worked for Chaplain Charles Prince, Southern Baptist, and recalls also Chaplains Dutcher and Coomb, Methodist and Catholic respectively. Some years later when he was doing graduate study at the Evangelical Theological Seminary in Naperville, Illinois, he enjoyed reunions with several former Army men who had been active in the Camp Drew chapel program and with whom he had kept in touch.

From the first Kokubo, not one to think small, saw his chapel job as an opportunity for self-improvement, and as a chance to demonstrate to the Americans, and to himself as well, that the Japanese counted for something, despite the tragedy of the late war. He drew up a demanding personal

program which included thirty minutes of Bible study each morning before duty hours and attendance at all chapel functions. Often he stayed overnight in the chapel, reading from the many available books and sleeping on a bare pallet. It was as though by his own efforts he would lift himself and his country back into the ranks of the respected.

One day he read the Old Testament book of Ecclesiastes, its recurring censure of vanity caused him to reassess his thinking. "I began to realize that no matter how poor I was, I was being vain in following my self-designed program of austerity."

Not long after that Tatsunosuke Kokubo presented himself to Tokyo Union Theological Seminary[1] for admission. Since he had not progressed beyond high school in his formal education, he had to apply for the full six years of undergraduate and graduate-level training. It was evident during his interview with the seminary president, Dr. Hidenobu Kuwada, that the Camp Drew interlude had rubbed off on him. Said Kuwada Sensei, "Kokubo, I can't be sure just what you are. an American or what?" It was the hand-me-down American clothes and the colloquial English that puzzled Kuwada. Kokubo says wryly, "I was chagrined, for I thought of myself as typically Japanese." In any case he was admitted.

Graduation from seminary in 1959 did not necessarily make straight Tatsu Kokubo's way nor wide his gate. He accepted a call to go to a struggling church on the small island of Kikai, just off Amami Oshima which lies between Japan and Okinawa.

He recalls those early island days with restrained amusement. Living conditions were hard if not primitive, and he was an outsider. The islanders at first wondered whether his arrival was a latter-day instance of banishment, which centuries before occasionally had placed out-of-favor citizens on the island. There were times when Kokubo himself wondered. However, he persevered and life brightened immensely with his marriage to a girl from Sendai in 1961, and the subsequent birth to Yoshiko of the first two of their five children.

The young pastor was gaining practical experience which, combined with his predisposition to internationalism, led to the award of a year's fellowship at the seminary in Naperville. Upon his return from the United States in 1965, he took another church with problems,

the one in Tajiri.

As on Kikaigashima the beginning days were inauspicious, "The first night I came here," says Kokubo, "it was *so* cold! The snow was actually blowing into my room here at the back of the church. But fortunately I had spent a year in Illinois and some time visiting in South Dakota and thus knew what cold really was. I had that earlier experience to rely on."

It took Kokubo, once more an outsider, little time to see that the potential of a rural area Christian pastor in Japan extended considerably beyond the church door. He acquired a motorcycle for mobility and took part-time English teaching positions in neighboring high schools. The teaching (which he still does) introduced a new dimension, close contact with a Christian pastor, into the lives of both the students and the other teachers, and incidentally supplemented his own budget.

He won the friendship of the mayor, to whose office he regularly escorts foreign visitors for a ceremonial cup of tea. The mayor has traveled abroad and appreciated that the old mantle of isolation is slipping away from Tajiri.

Kokubo has been ready to volunteer for all manner of civic enterprises, and works at keeping abreast of community problems. For example, to bring himself up-to-date on current farming techniques, he enrolled for special study at Sendai's Tohoku University. He is now regarded as one of Tajiri's reliable counselors on agricultural matters — and on politics as well, a not unrelated subject in his town. Significantly, he was asked to serve as Tajiri's UNESCO committee chairman, an honor which wouldn't have gone to an outsider.

He has allowed none of these public activities to overshadow his pastoral responsibilities, but considers them to be Christian social action which demonstrates the relevance of the gospel and the church in today's rural Japan.

His parishioners approve. Several years ago he had a chance to go as an instructor with a group of Japanese students on a floating university tour of southeast Asia. The elders of his church led by Mr. Eikichi Sasaki, a newsdealer, endorsed the project because they knew that their temporary loss would be offset by the values the students would derive from Kokubo's presence. Additionally, they reasoned that the trip would be good for their creative young pastor, who could be counted on to

It's routine business and not a hole in the roof that occupies the Reverend Tatsunosuke Kokubo and his close friend, Mr. Eikichi Sasaki, leading elder of the Tajiri church.

share his experiences when he got back. They sent him on his way with a specially subscribed purse.

Today after six years in the pulpit at Tajiri, Tatsunosuke Kokubo sometimes pauses long enough to think about where the pursuit of truth has led him. "I'm approaching forty years of age, and I notice that as often happens with Japanese — and perhaps with others — I tend to get more conservative, and to see values in traditional Japanese customs. And yet at the same time, I want to learn more of the West, even as I want to become more 'Japanized.' "

He realizes that he and his family probably will not remain indefinitely at Tajiri, even though they feel a genuine "insider's affection for the community. Says Kokubo, "My idea of how a pastor should look at his ministry is that he should act as though it were a permanent post, and yet he should always be ready to move to a new call when it comes. There is some danger of a minister getting to feel that it is 'his' church."

The Reverend Tatsunosuke Kokubo, pastor of the United Church of Christ in Japan (Kyodan) church in Tajiri, Miyagi Prefecture.

Tatsu Kokubo is concerned about the status of the church at large in Japan. He keeps informed of trends and major issues, and with what might be termed American directness shares his opinions. Take, for example, the declining role of foreign missionaries.[2] Kokubo sees this as a natural development, and like many of his peers considers continued missionary presence in Japan, particularly in specialist capacities, to be desirable. He is also excited about the prospect for binational exchanges of trained church personnel.[3]

He maintains a thriving liaison with missionaries who teach in Sendai and says flatly, "We need to continue to have the opportunity to exchange ideas with missionaries. I get so much good from them when we discuss various problems." Parenthetically, those missionaries value their friendship with him for the same reason.

One other aspect of Kokubo's contemporary thinking deserves mention. Some Japanese clergymen, reflecting "the strong inclination toward separation of church and state among Christians in Japan," [4]

tend to regard American military chaplains more as representatives of the establishment than as fellow pastors. Tatsu Kokubo does not, for his experience tells him differently.

Like Goro Fujisaki before them, the chaplains at Camp Drew two decades ago must have preached better than they knew. Tatsu Kokubo is living evidence.

FOOTNOTES

1. Robert F. Hemphill, "Operation Centurion: Men Under Authority." THE CHAPLAIN, September-October 1970, pp. 25-31.

2. Cyril Powles, "Some Final Thoughts on the End of an Era," *The Japan Christian Quarterly*, Summer 1970, pp. 197-200; "Missionaries: Liability or Asset?" *The Japan Christian Quarterly*, Fall 1970, pp. 222-231; "Money-Missionary Patterns Changing," *Japan Christian Activity News*, No. 387, April 23, 1971, pp. 3-4.

3. "Kyodan Discusses Links with Asian American Churches," *Kyodan News Letter*, No. 53, April 20, 1971, reports action in this direction.

4. "Ministry to Servicemen Takes a Turn," *Japan Christian Activity News*, No. 386, April 9, 1971, pp. 1, 7. See also A. Ray Appelquist, ed., *Church, State and Chaplaincy* (Washington: The General Commission on Chaplains and Armed Forces Personnel, 1969), and Chester A. Pennington, "The Ministry of Our Chaplains," THE CHAPLAIN, March-April 1971, pp. 3-9.

I believe that in spite of the recent triumphs of science, men haven't changed much in the last two thousand years; and in consequence we must still try to learn from history. History is ourselves. I also hold one or two beliefs that are more difficult to put shortly. For example, I believe in courtesy, the ritual by which we avoid hurting other people's feelings by satisfying our own egos. And I think we should remember that we are part of a great whole, which for convenience we call nature. All living things are our brothers and sisters. Above all, I believe in the God-given genius of certain individuals, and I value a society that makes their existence possible.

—Kenneth Clark in
Civilization: a Personal View

Preaching Clinic

By James T. Cleland

I REMEMBER, I REMEMBER

J. M. BARRIE, playwright and novelist, in his famous Rectorial Address to the students of St. Andrews University, away back in 1922, said: "God gave us memory so that we might have roses in December." The December of my earthly days is coming on apace. Let me share with you some of the roses. The approximate date precedes each memory.

1914

In the Church of Scotland, on the Friday before the quarterly celebration of the Lord's Supper, a Preparatory Service was held. I usually attended that service with my mother, though I was, for many years, too young to be a communicant. On this remembered evening, an old Highlander, with a wonderfully gentle sough in his voice, was the preacher. When he read the lesson, he made use of a custom which has almost died out. It was known as "lining the Scriptures": a running commentary on the verses as they are read. The passage was the Johannine account of the Last Supper (chapter 13). When he had read verse 5, about Jesus washing the disciples' feet, he

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looked up at the congregation and commented: "Ach, and it was a dirty chob." Why did Jesus do that dirty job? John said there were two reasons. The first was because Jesus knew he came from God and was going back to God (vv. 3-4). It was inspired of God. The second reason was to give the disciples an example of how they should behave (v. 15). Some of the humble things we shall have to do in his name will be "dirty chobs." Why don't you try "lining the Scriptures"? Try it, even as a change of pace from the regular sermon.

1918

My mother was a strict Presbyterian; now in some ways a strict Presbyterian is a New Testament Jew. Sunday was the Sabbath rather than the Lord's Day; and it was different from the other six days. We didn't do things on the Presbyterian Sabbath which were legal, valid, accepted on other days. One Sunday I was evidently behaving as if it were not the seventh day of the week, though I cannot remember what caused her reprimand — maybe whistling, probably a hymn tune, at that. I defended myself: "Doesn't it show the breadth of my mind?" She replied: "No. It shows the elasticity of your conscience." Whenever I hear the word "compromise," I remember that maternal comment. When is what which: breadth of mind or elasticity of conscience?

1924

Harry Emerson Fosdick preached to packed congregations in Glasgow that spring. I sat spellbound. A sentence from one of his sermons stays with me: "He was as straight as God's ruler could draw a man." A retired Indian Civil servant was in the pew with me, and I told him I was going to use that phrase. He said: "No, you're not. Not until you have really made it your own." It isn't yet my own. I have never used it as mine. But I began to learn, back then, that *how* you say it is — maybe, almost well-nigh — as important as *what* you say. Well, not really! Even so, keep in mind that a graphic, picturesque style is not necessarily a minus in preaching.

1925

In my first year in the Divinity Hall, I was student-assistant in the deprived east end of Glasgow. The second diet of worship was at 2 P.M., and in the front row of the gallery there sat, without fail, a father and mother and a son and daughter. I used to focus on them when I preached. Then I discovered

that he owned a pub (saloon). I was horrified. I had been raised in a teetotal home. That was because — tell it not in Gath — there was "drink in the family." One evening, I was chatting with a policeman as he walked his beat. I asked him if he knew this publican. He replied: "Aye. I wish all the pubs were like his." Then he told me this: No one was allowed to get drunk in that pub. Wives and mothers were glad when their men went to that pub, because they came home sober. He added: "My job would be easier if there were more publicans like him." Have you ever thought of bartending as a Christian vocation?

1927

That was my senior year in the Divinity Hall, and I was now student-assistant in Dunblane Cathedral. (It was built in 1230 by the Catholic Church as a Cathedral, appropriated at the Reformation by the Episcopalians, and purloined later by the Presbyterians, who still possess it.) One afternoon, having to cycle many miles while visiting the outlying parishioners, I was clad in plus fours. Are you too young to remember those baggy knickerbockers? The senior minister chanced by, and asked me whither I was bound. I told him. He said "Dressed like that?" I reminded him of the hilly terrain of his parish, and that the outfit was a reasonable one on a push-bike. His reply was: "I wish you'd wear the dog collar. It's the most spiritual thing about you." Now I do regularly. Of course, I'm old, but many strangers feel free to speak to me when I'm in clericals, for they recognize the badge of my vocation. Don't British chaplains, Roman Catholic and Protestant, wear the clerical collar? And with no military rank on sleeve or shoulder.

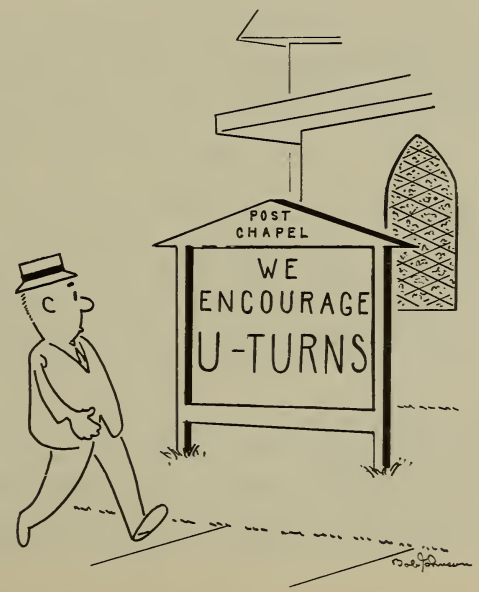
1945

In a New Testament class that summer at Union Seminary, New York City, the professor suddenly asked me: "What was the cross to a Jew?" I answered: "A stumbling block," recalling 1 Corinthians 1:23. He did not respond for two minutes. Then he said: "That's right. And never forget that Paul was a Jew to the end of his life." That comment recalled what a friend in the Canadian forces, sitting in France during the phony war around 1939-1940, had written me. He was spending his time reading the New Testament and the Fathers — in Greek. (He's now a military historian.) He wanted my opinion on a conclusion which he had come to: "It

would have been all right if Jesus had died in his bed, as long as he got up afterward." These two comments gave me the starting point for my doctoral thesis: "The Religious Ethic of St. Paul," based on the Resurrection rather than on the Crucifixion. That dissertation not only gave me my trade-union ticket; it made me an Easter Christian.

What started me on this remembering line of thought? My Easter meditation of this year. I recalled the first sentence spoken in my college career, in the middle of October, 1921. It was said by the Latin Professor: "Latin comedy is a play in which no death occurs — except the occasional death of a mother-in-law." Tragedy ends in catastrophe: the ruin of its leading character(s). Christianity did not end on a bad Friday: it began on the first Easter. It is comedy. That is what Dante called his epic poem: *The Comedy — "Divine"* was added later. He who laughs last, laughs longest and best. God had the last laugh in Holy Week — on Easter morning. It is our faith that he still has it, and that we laugh with him. "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57 KJV). That is the remembered gospel for every day.

END



Results of a Religious Survey

By Travis L. Blaisdell

At Cannon AFB in New Mexico, the 21st birthday of the Air Force Chaplaincy was celebrated a couple of years ago with appropriate "coming-of-age" festivities. Among other things a religious survey was taken at the main gate. A questionnaire was distributed and used in all chapel services.

The survey was taken by the Security Police to determine the number of base residents who attend religious services off-base. Personnel entering CAFB by auto were asked if they attended church off-base. Of the 762 autos that passed through the main gate between 0830-1330 and 1730-1930 (the hours of chapel services at CAFB), a total of 239 (31%) had come from a civilian church. Of this number, 70% were Protestant. Of the 239 drivers who attended church, 119 occupied off-base quarters while 120 lived on-base. The 120 drivers living on-base carried to church with them an additional 264 members of their households So at least 384 base residents attended civilian church services.

601 Respond at On-Base Services

The questionnaire distributed to all worshipers (601) at the Catholic and Protestant services on 26 July 1970, revealed some interesting statistics — and desires. It showed that 3% attended chapel rarely; 2% once a year; 8% occasionally; 7% once a month; 3% twice a month; 77% regularly. It indicated that 83% were already baptized or confirmed members of the church; 13% were "church members without any affiliation"; 2% were inquirers; and 2% were spectators only. It further indicated that 7% were officers; 18% were NCO's; 15% were airmen; 2% were civil servants; 58% were wives, dependents, or parents. Most of the worshippers were under 21 years of age; 16% were over 35 years; and 32% were between the ages of 21 and 35 years of age. Children under 13 years of age accounted for 29%. No WAF's are assigned to this base and none of the few female officers/nurses were in attendance.

The Catholics (400) expressed some interesting preferences. Thirty percent desired more folk Masses; 18% desired more contemporary hymns, more sermons on social needs, and more Benedictions of the Blessed Sacrament. Ten percent requested Latin Masses. Only 1% expressed a desire for Bible Vigils. Some requested confessions prior to Sunday Masses, fellowship hours after Masses, a question box for the foyer, less singing and hand-shaking, earlier Sunday Masses, and more free literature.

Protestants who completed the questionnaire revealed the frequency of their attendance at chapel. The majority (68%) indicated regular attendance. Annual and monthly worshippers totaled 1% each while less than annually (rarely), quarterly (occasionally) and semi-monthly (twice per month) were 10% each. Large majorities of both Catholic and Protestant worshippers (77%) & (68%) are "regulars."

Ninety-six percent of the worshippers were baptized and/or confirmed members of a church. Two percent were church members without any affiliation at this time. Inquirers and spectators only constituted one percent each.

A further breakdown revealed the following status of the worshippers: officers — 10%; NCO's — 20%; airmen—

8%; civil service employees and their dependents — 1%; wives of military personnel — 30%; children of military personnel — 30%; and parents of military personnel — 1%. For both Catholics and Protestants most of the worshippers were dependents.

The generation gap was indicated by the following age-spread: 20% — over 35; 10% — 30-35; 10% — 25-30; 10% — 21-24; 5% — 18-20; 20% — 13-17; 20% — 6-12; 5% under 6.

In response to questions concerning Communion, 16% preferred Communion served at the altar and 10% preferred Communion served in the pew. Seventy-four percent had no preference.

OTHER PREFERENCES

The questionnaire revealed some further information. Ten percent preferred more hymns. Four percent wanted fewer hymns. Two percent preferred more responsive reading. Ten percent preferred a confession or declaration of faith in unison. Four percent preferred a confession of sins in unison. Twelve percent preferred the same order of worship service each Sunday. Eight percent preferred a different order of worship service each Sunday. Eight percent preferred the same chaplain each Sunday. Eight percent a different chaplain each Sunday. Two percent preferred more than one chaplain officiating at each service.

In addition, at least one worshipper preferred: "activities geared to spiritual growth and development for young married couples, a confession of sins at the close of each service, no responsive readings, services no longer than 45 minutes total, a broader viewpoint of scriptures and their application to our daily lives, fewer lecture-type sermons, more sermons 'from the Word of God,' fewer sermons on today's social ills, communion served in the pews by the ushers, an occasional guest minister and an occasional folk-song service.

Many Protestant worshippers indicated a desire for "more familiar hymns." But such a response is obviously subjective. For a hymn well-known to one person might be completely new to another. However, as one respondent re-

marked, "the list of hymns which appeared in the bulletin a few Sundays ago was excellent." Therefore, at Cannon AFB, we endeavor to sing each Sunday at least one hymn from that list (compiled by the Seventh-Day Adventists in a recent nationwide poll).

In conclusion, if you haven't agreed not to discuss religion or politics in your car pool or coffee room, you may want to clip this article for further reference. There's meat here for a lively discussion. The seven chaplains at Cannon AFB are still pondering their survey with a view to making progessive changes — especially in the area of worship.

END

Larry Meyers (r) and William Weinrich, fourth year students at Concordia Seminary, St. Louis, are commissioned as Army chaplains by LTC Victor Mennicke, USA (Ret.), a member of the seminary's executive staff. The Lutheran — Missouri Synod —school has over 40 students enrolled in a military chaplaincy orientation program. Concordia, with 750 students and 50 professors, is the largest Lutheran seminary in the world. Over 100 of its graduates are on active duty as military chaplains.

Middle Views of the Chaplaincy

By A. Ray Appelquist

The chaplaincy symposium edited by Harvey Cox and the Interfaith Study paper which was carried in the previous issue of this journal stand essentially as polar opposites. The former comes down hard for sweepingly new approaches, while the latter is consistently defensive of the present arrangements. Students and friends of the chaplaincy might well ask, "Is there no middle ground in this issue?" The answer is that a great many middle proposals or suggested modifications of the chaplaincy have been broached or bandied about from time to time by knowledgeable participants and observers.

Having now come to the place where we have readily accessible, as stated above, a fair amount of materials both pro and con regarding the chaplaincy it seems appropriate to open the matter of constructive modifications. A word of caution is necessary. These middle views can be argued for and against as readily as the polarized positions. However, a simple listing of a few of the points commonly raised and discussed in this category would appear to serve a useful purpose in the lively discussion of the chaplaincy

underway at the present time, without attempting to argue the merits, weaknesses or problems involved.

(1) The various systems by which chaplains have been rated as to the quality of their performance are periodically challenged.

(2) The possibility and desirability of reducing the high visibility of the officer's uniform and grade insignia for chaplains has been raised repeatedly.

(3) Various proposals have been offered and argued about concerning the plus and minus of high retention rates of chaplains on active duty.

(4) The wisdom of having all chaplains serve on active duty only as Reservists (no Regulars) has been pondered.

(5) There has been discussion of the possible merit of having chaplains assigned and controlled primarily by their technical service, with area responsibilities given to each man. This kind of proposal has sometimes included all medical officers and military lawyers.

(6) On occasions when the military chaplaincy is under stress or suffers a poor public image in the press there is a resurfacing of suggestions for fuller and more responsible participation in chaplaincy policy by the civilian endorsing executives. Such proposals usually include a structured advisory instrument for regular dialogue with the three Chiefs of Chaplains, and some method of securing interfaith religious approval as well as military appointment for a man to serve as Chief of Chaplains.

Proposals in the above categories usually represent a middle or intermediate stance concerning the chaplaincy. In most of their formulations they would tend to demilitarize the chaplaincy without completely civilianizing it. At a later time THE CHAPLAIN will give these middle possibilities the more extended consideration they deserve.

Solution

When the climate is changed, a thaw comes and the ice jam melts away effortlessly. Change a climate with a changed attitude and problems are not so much solved as dissolved. They melt away.—E. Stanley Jones, quoted in *Sunshine Magazine*

United Nations' Stand-by Disaster Unit Serves in Peru

By Dick Cravens

On May 31, 1970, certain portions of Peru suffered a severe earthquake. When its brief fury had subsided as many as 70,000 were dead. About 85 percent of the housing in an area of 85,000 square kilometers was destroyed. All significant economic life in the area was paralyzed.

How does a nation organize its response to such a catastrophe? After arranging for immediate and emergency assistance for the survivors there remained massive problems of reconstruction.

In Peru something new happened. Part of a military force created to help the UN in peacekeeping — a force in itself an innovation — was dispatched under the United Nations flag to help in the humanitarian task of reconstruction in the Andean communities of the Huaylas Valley.

The natural disaster team, Technical Cadre Unit of the Swedish Stand-by Force, was first suggested by the Swedish Government for use in natural disasters in December, 1967, in connection with a UN General Assembly resolution urging that member states have stand-by forces ready for natural disasters as well as peacekeeping.

The earthquake devastated an area of 85,000 square kilometers and 70,000 people died.

Shortly after the earthquake, the Peruvian Government requested the Swedish team, under UN auspices and Sweden agreed.

Construction of house in the pre-Inca village of Catac in the Andes.

SWEDISH COMMANDER DESCRIBES THE MISSION

The full details of the Swedish mission, which lasted six months and cost Sweden $1.5 million, became known at UN Headquarters after its completion in late March of 1971. At the time, unit commander. Colonel Betlow von Braun visited United Nations headquarters.

Colonel von Braun, a slender, silver-haired military engineer who has served with UN peacekeeping forces in Cyprus and the Congo and in the Suez Canal clearance operation said that his unit of eighty-two men and some ninety tons of equipment reached Lima on August 14.

Their job was to help with the reconstruction and rehabilitation of an area in the Huaylas that included twenty-five villages in a hundred square mile area as a follow-up to the emergency relief work.

The first contingent of the force reached the stricken Andean Valley 400 kilometres north of Lima about ten hours after its arrival in Peru despite disrupted and destroyed roads, Colonel von Braun said.

There, the Swedes first saw signs of the quake. Only four houses were left in Yungay, the major city in the valley. Catac, a town of two thousand, was utterly destroyed. Throughout the valley, in town and countryside, the houses — traditionally built with heavy roofs without foundations or mortar between bricks — had collapsed.

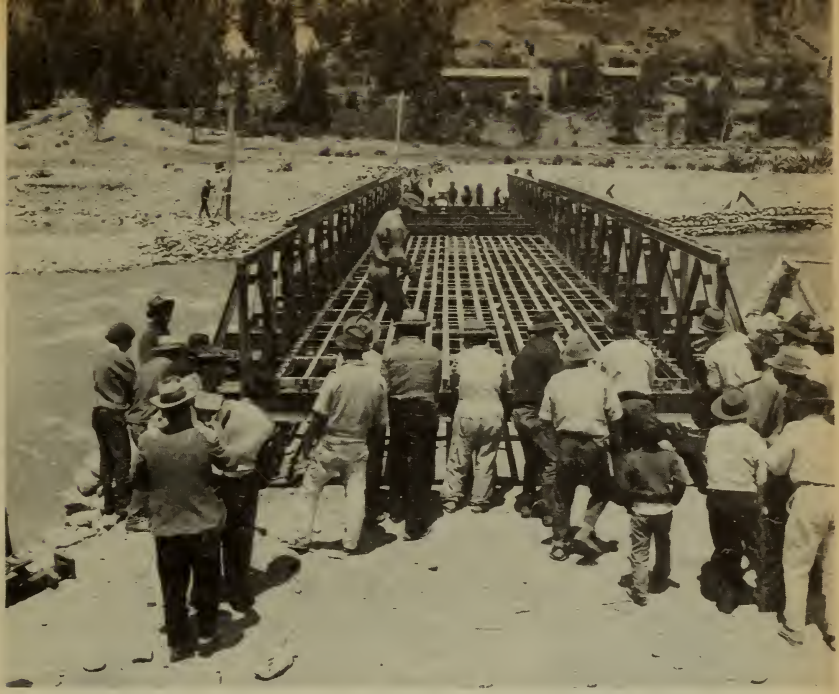
The Swedish team brought the necessary light equipment and the Peruvian Government made tremendous efforts to get materials and heavy equipment to the scene, Colonel von Braun said, adding that there were delays because of shortages and transport conditions.

Backed up by four interpreters, the Swedish unit set to work.

EACH MAN A LEADER

The technical cadre-unit is a military unit made up of civilians. Its members are engineers or technicians, who are ready to drop their jobs and be shipped anywhere in the world within five days as part of the stand-by force.

One special attribute is that each member is trained as a



A bridge is built over the Santa River.

team leader. Because of this, the Swedish unit was able to mobilize about 500 local workers in the Huaylas Valley. Together, the Swedes and Quechua-speaking natives began to build on the rubble.

The assigned tasks previously had been worked out by the Swedish officers and an especially created Government body, the Commission for the Rehabilitation and Reconstruction of the Zone Affected by the Earthquake (CRYRZA), which was, and is primarily responsible for directing the regeneration of the stricken area.

The Swedes and their co-workers formed into six technical teams: housing construction, electrical facilities, growth maintenance, tele-communications, sanitation, equipment, and storage.

With headquarters established at Recuay an extensive installation was set up, including dormitories, workshops, offices, and restaurants — all to be turned over to Peru later

for use as a training center for miners, which will receive assistance from the UNDP and the International Labour Organisation.

The team created a new town for Catac, and built six earthquake-resistant, proto-type houses of mortared bricks, with light roofs and cement foundations.

Four bridges were built, including a thirty-metre steel span over the Rio Santa. Nearly twenty miles of road were built. Hospitals were repaired, and water and sewage facilities were installed in villages. Both high and low voltage electric transmission lines were installed and telephone communications were restored to the area.

Some thirty major projects and about one hundred smaller ones were completed, Colonel von Braun stated.

RACE AGAINST A FLOOD

Perhaps the most dramatic single effort described by the Swedish commander was the fight to clear the Rio Santa near Recuay.

When the earthquake hit, avalanches struck in many parts of the mountain wall of the Valley. Lower sections of the slopes slipped downward, and, even today, the naked brown earth shows like a horizontal scar across the mountains.

An avalanche hit and dammed the bright, rippling river, flooding Recuay and damaging irrigation networks. The Swedish team quickly recognized that if the river was not cleared before the rainy season began, heavy floods would again threaten the town of 10,000.

One hundred men were put to very hard work for three months, Colonel von Braun said. They finished the job three days before the rains began — and the fear of flooding was fully justified as the rain-swollen river spilled over its banks. But Recuay was spared.

HAVE THE SWEDES REALLY LEFT?

According to an agreement signed on March 24, 1971, the Swedish mission was formally terminated according to schedule. The last members of this unique United Nations contingent had left Peru four days earlier.

The impact of the Swedish-UN mission, however, will be felt for a long time to come. The roads, bridges, buildings, the base camp and other works remain as tangible monuments. The training received by hundreds of local laborers remains as a potential future resource of skills in the area.

Less tangible, but equally real, is the common bond forged among the Norsemen and the Peruvians. In Peru, officials expressed their gratitude by awarding one of the country's highest military honors, the Peruvian Cross of Military Merit, to four of the officers of the unit. Ceremonies honoring the unit also were held in Recuay.

Upon signing the agreement ending the mission, the Peruvian Ambassador to the United Nations, Javier Perez de Cuellar stated "Such great dedication and self-denial as we have seen in Commander von Braun's group does not really surprise me, as all of us, and particularly we Peru-

LTC Nils Melander exchanges ideas with Peruvian engineers.

The Government of Peru requested the help of Sweden's emergency technical assistance cadre under the auspices of the United Nations.

vians, know of the generosity, and remarkable spirit of the solidarity which is that of the Swedish nation."

In response, the Swedish Ambassador, Olof Rydbeck, said that Sweden considered it "a privilege to be allowed to assist under the United Nations flag in the reconstruction work after the great disaster that struck Peru."

He added, "The experience gained indicated quite clearly that should a natural disaster again strike a nation, the use of stand-by forces working under the UN could afford effective assistance in the reconstruction work." END

A U. S. Senator, on an inspection tour of an Army training camp, put on Army fatigues and walked among the troops. This caused one GI to call out, "Hey, soldier, you look just like my senator."

"I AM your senator," came the reply.

The GI shook his head in amazement. "Boy," he finally said, "you sure must have a tough draft board."

—The Lion Magazine

EDITOR'S NOTE: This and the following article are companion pieces on teamwork in the chaplaincy. The essay by Chaplain Hare bases his observations on new insights from psychotherapy. Chaplain Reidy deals with the theological initiatives and implications that have issued from Vatican II.

Supportive Team Ministries

By H. Irvine Hare

THE WORKING relationship of any senior-junior chaplain combination can, like a marriage, be a heaven or a hell. Fortunately, copious injections of good common sense and determination have enabled both to survive. Although the above comparison has been made partly in jest many prophets, one of whom is Rollo May, predict that marriage, at least, will change from its present form. So it may be timely to review the philosophy of team ministries.

A study of the teamwork liaisons of the last decade will show that the chaplaincy has operated on the concept of a shared ministry. This has meant that there were certain duties undertaken on an individual denominational basis, and the rest were done by chaplains functioning virtually interchangeably. However, the problems of decreasing numbers attending church services, of those desiring baptism and confirmation and specific religious instruction paralleled the experience of our civilian counterparts. Improvements in the training of divisional officers in caring for their men, the development of auxiliary services such as social workers, and other factors has reduced or eliminated many

tasks formerly done by chaplains. Admittedly, our raison d'être is religious and must remain so, but our worship of God includes loving and caring for our fellow servicemen. New avenues of worship and witnessing are still being discovered, experimented with, and developed. It would be less than realistic to deny that these changes are very threatening to our traditional role. This is because chaplains are not only products of the institutions to which they belong, but they have been shaped by them. The survival of our institutions and, indeed, ourselves, is in direct proportion to our readiness to slip the outmoded shackles of the past and to venture intelligently into the beckoning channels of the future. Change is upon us, and we must accommodate it intelligently, patiently, and with as much discernment as we can muster. We must be both faithful and courageous.

This situation has thrust on supervisory chaplains an unprecedented opportunity to help their fellow chaplains to achieve their full potential in a supportive role. While it is indeed presumptuous to tell a fellow minister how to exercise his ministry, it is fallacious to assume that each chaplain is equally well equipped to discharge his ministerial or priestly function. It is imperative to help assess one another's interests and aptitudes, and to bring forth creativity. The directing of human potential, sensitivity programs, and research into inter-personal communication is emphasizing the need to awaken deep-seated aspirations and talents. The titles of two books by Father Powell on premarriage counseling — "Why am I afraid to tell you who I am?" and "Why am I afraid to love?" suggest the many masks people wear. A decade ago this was called "getting to know your men," and in those relatively more stable days this was adequate for the time. Military society has evolved toward a more achievement-orientated structure, and individuals are no longer competing in friendly rivalry; consequently, many emotions and feelings are now hidden. This is not so much an indictment of the military community as a realization that this is what has occurred in our whole North American way of life.

It creates a continuing requirement for "listening with the inner ear for the untapped resources of one's fellow worker," to use the phraseology of Theodore Rick.

CREATIVITY is the goal to be sought, and fortunately, this has been the subject of much psychological and psychoanalytic research. A. H. Maslow maintains that the creativeness of the self-actualized man is akin to the naive and universal creativeness of unspoiled children. He goes on to say that this seems to be a potentiality given at birth but that many lose it through a process of enculturalization. Creativity is not conceived as something original and unique, but is comparable to the fresh view with which a child sees the world. Enculturalization would include all those aspects of our imperfect society which stunt and deform human endeavor. A remolded society is the answer; a better military community would be a tremendous asset. In spite of this, individuals can be encouraged to attain goals of self-fulfillment as this becomes possible.

How can they accomplish this? Our society still subscribes to the dictum that survival belongs to the fittest, a view held with the fewest of moral compunctions. If this attitude is to be challenged, and as Christians our obligations to do so cannot be avoided, then we must accept Pogo's verdict — "We have met the enemy, and he is us." What are the mechanisms of unconscious resistance within ourselves and other which prevent self-fulfillment? Writers in the field of psychotherapy have delved deeply here, but their findings have not been widely publicized. The reward and punishment concepts of achievement are no longer valid. Mowrer and others who build on his premises have drawn attention to the repetitive nature of the vicious cycle of self-defeatism, and to the difficulties of breaking free. Howard Thurman spoke some years ago of locating a person's growing edge — the crux of the matter. To speak of breaking through the cycle of self-despair and self-defeat is more realistic. This involves both hope and fear. Hope leads to fulfillment of a self-potential, and fear contains both guilt and anxiety enslaving the self to a reluctance to try again. Seneca was aware of the latter in his statement — "Nothing is terrible in things except fear itself." And his comment — "Just as the same chain holds both the prisoner and the guard, so hope and fear, dissimilar as they are, march linked together; and fear follows hope" — is self-explanatory. Thomas Hood puts it thus — "Our very hopes belied our

fears / Our fears belied our hopes."

A MORE creative approach emerges only when there is sufficient self-esteem. The proliferation of material on the psychological and theological basis of self-esteem in newspapers, journals, and books is eloquent testimony that this vital factor is finally receiving much consideration. In my day by day ministry I am constantly trying to encourage others to feel that they are significant, and that there is a place and a need for people in the military. It is most revealing to see how many apparently sturdy, self-reliant individuals respond to this emphasis.

Often, when the feeling arises within me that this is superfluous, a remark reportedly made by Dr. Rollo May comes to mind: "Whenever I hear a patient say even the littlest positive remark about himself, I always let him know that I heard it. Whenever the tiniest green shoot of honest self-confidence shows itself, I water and fertilize it with my encouragement." Dr. Weil, the past president of the Canadian Psychiatric Association, put it to me once in his own unforgettable manner in a different way. He encouraged patients who were deeply entrenched in the cycle of self-defeatism to phone him at home at any time whilst they were under treatment to get that extra little encouragement to venture forth anew. That a psychiatrist would tolerate this continual invasion of his privacy is eloquent testimony to a conviction that self-esteem can be revitalized, and it illustrates the need for persistent action.

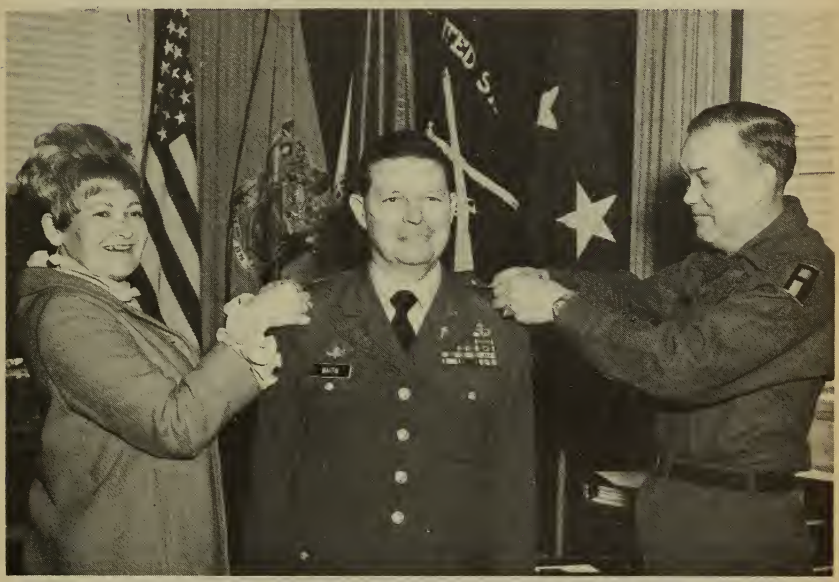
Chaplains want to be expressive in their ministry, and for them a little success in their particular field of special interest spills over into other fields. Quite often, a close scrutiny by an outsider can suggest something for which they are well suited. For some, a few words of encouragement or an opportunity is all that is needed. Others may require special assistance, and indeed, take an undue share of time to break what Maslow calls "enculturalization."

Restoration of a chaplain's effectiveness when his self-esteem has been lost and he has become convinced that nothing can be gained, is not hopeless. Bonaro Overstreet describes such a person as a "hider," and urges the "seeker" or helper to be more persistent. Is there anything more

frustrating than the continuing hostility and resentment of one who seemingly takes delight in his self-imposed exile from his fellow workers? In simple language, it appears to such an individual that "Murphy's Law" — a piece of toast always falls jam side down — admits of no exceptions. There is a higher factor, the "McStrangle Principle" — let the ever increasing load of unnecessary work increase so as to strangle itself in favor of direct, unobtrusive support of a fellow human being.

A chaplain assisted aids the one who helps him. The ministry of the armed forces of the Seventies will succeed only as chaplains work in roles supportive of each other. Our world prizes self-aggressive behavior and rugged individualism. What chance do we have to change it unless we ourselves set the example?

END



Mrs. William A. Martin and Maj. Gen. Howard H. Cooksey, commanding general at Ft. Dix, N.J., pin the Colonel's eagles on Chaplain William A. Martin. A member of the Church of the Nazarene, Chaplain Martin was appointed for the chaplaincy by his denomination's General Servicemen's Commission in 1957.

A New Twist in Team Ministry

By Robert Paul Reidy

AN OLD AXIOM asserts: "There is nothing new under the sun." [1] The current emphasis on Team Ministry reinforces it: military chaplains have always more or less worked together, and Christian churches have occasionally aided one another. On the whole though, this picture of Christian togetherness has left much to be desired. But now, because of new conditions and advances in human progress, an atmosphere has developed which is quite refreshing; nothing basically new, but a "little twist," a change of direction in Christian thinking, attitudes, and priorities. I believe this has happened in the relationship of many official church bodies.

As for Team Ministry's not being new, it may be recalled that the New Testament gives us a view not only of the pleasures and inspirational moments of Team Ministry, but also of the troubles and disappointments involved. The Apostle Paul experienced the whole spectrum of success and failure in his attempts to work with others. There was Paul's ideal relationship with Timothy,[2] a very human relationship with Peter,[3] and of course, the falling out Paul

had with Barnabas.[4]

Teamwork is not new to the Chaplain Corps, either. But in the present day there is a renewal and soul searching about ecumenism which opens a broader view of what team ministry can mean. Here is where the difference lies, where that "little twist" takes place that changes the old picture. Because of the spirit of ecumenism, the chaplain has opportunities to serve the military which have never been possible in time past. Opportunities for trust, for support of fellowship which would have been unheard of ten to twenty years ago are now rushing in on us. The Team Ministry approach can attempt projects scarcely hoped for in the past — let alone tried — because of fear of ecclesiastical disapproval and censure.

TODAY, in the Roman Catholic Church from Pope to layman, there is a greater appreciation of the role of the non-Catholic minister and of the value of other Christian churches — and a corresponding kindness, understanding, and change of attitude on the part of Protestant churchmen toward the Roman Catholic faith. It is at this point in history that we find ourselves. There is a quest for oneness and for community in the human family. Perhaps, then, the job of a chaplain can be stated briefly as the proclaiming his faith while he admonishes all men and teaches them the full measure of wisdom, hoping to make every man complete under the fatherhood of God.[5] It is truly a pastoral ministry; in our day the aspiration of chaplains can be to help one another complete their religious calling.

I can only speak for myself and perhaps indirectly for other Catholic chaplains in saying that the driving force in the concept of Team Ministry is found in the "Decree of Ecumenism." The Rev. Walter M. Abbott, S. J. wrote on this basic change of direction which the Decree imposes on all priests. The following is a small kernel of his thought.

> Many sentences and sections of Vatican II decrees are remarkable for the fact that they are there at all. It can truly be said that the whole Decree of Ecumenism is remarkable for that fact. In this Decree the focus *is more on a "pilgrim" Church moving toward Christ than on a movement*

of "return" to the Roman Catholic Church; [6] the Council asserts that believers in Christ who are baptized are truly reborn and truly our brothers and that God uses their worship to sanctify and save them.[7]

Several paragraphs in the Decree strike me as being broadening in attitude toward other Christian churches and communities, not only for the teaching church, but also for the individual priest. One of the most cogent calls to fellowship is found in paragraph 4 of the Decree.

> Today, in many parts of the world, under the inspiring grace of the Holy Spirit, multiple efforts are being expended through prayer, word, and action to attain that fullness of unity which Jesus Christ desires. This sacred Synod, therefore, exhorts *all the Catholic faithful to recognize the signs of the times and to participate skillfully in the work of ecumenism.*[8]

It is imperative for the Catholic chaplain to know the "mind of the Church" and to take an active and intelligent part in the works of religion wherever he is stationed. This is because "the conviction is steadily making ground that the ecumenical purpose need not mean indifference in seeking for God's truth, but rather attentiveness to the truth which links us all." [9]

The thrust is toward working together to give testimony and witness together: namely, some type of Team Ministry, some kind of fuller cooperation.

> Cooperation among all Christians vividly expresses that bond which already unites them, and it sets in clearer relief the features of Christ, the Servant. Such cooperation, which has already begun in many countries, should be ever increasingly developed, particularly in regions where a social and technical evolution is taking place. It should contribute to a just appreciation of the dignity of the human person, the promotion of the blessings of peace, the application of gospel principles to social life, and the advancement of the arts and sciences in a Christian spirit.[10]

This, then, is the new light or "model" by which Team Ministry can be examined, tried, and evaluated.

> For it has become clear that man changes the future by inventing hypothetical models of possible worlds. The models he constructs serve as beacon lights by which he steers his way through the turbulent waters of social and technological change toward the horizon of the future he desires.[11]

SO FAR we have been talking about theory and official church teaching, but what of the application of these new principles? How does the theory become a "Model" and a part of our life style? As members of the church we may indeed ask these questions, and Navy Chaplains must ask themselves: Can the Chaplain Corps be a model for experimentation in ecumenism with a heavy emphasis on "Team Ministry"? Parishes have experimented with the administration of sacraments and the role of associated ministries. Is it not logical to experiment ecumenically within the Navy Chaplain Corps where there is already a community of life as aboard an aircraft carrier, at an Air Station, or living in a "hooch in Nam?" I do know that many people recognize that military chaplains bring back a freshness and enthusiasm to parish life.

In a practical application of team ministry, the chaplains at Marine Corps Air Station, New River, have accomplished the following: organized ecumenical services, conducted Catholic-Protestant Vacation Bible School, aided one another in counseling while respecting the obligations and traditions of another's religion, held joint Prayer Breakfasts, and offered a Pre-Marriage Clinic for people of all faiths. It is important that these projects be tackled as a team because this generates much more enthusiasm and creates a large, if imprecise, amount of sharing. For example, by sharing the Pre-Marriage Clinic the chaplains set a wholesome example for those entering mixed marriages; yet they remain free to add literature to the Marriage Kit. An obligation of every chaplain is that he help people who come to him with their deepest soul-felt problems. Again, by using the advice and adapting the technique of other chaplains or by just talking over problems together, a feeling of cooperation and team ministry develops.

But most of all, aside from religious projects, workshops, and services that have or will be completed, there is one

ingredient which has proved absclutely necessary to our Team Ministry approach. This is our weekly chaplains' meeting. In this way, problems are handled effectively, and a deeper appreciation of religious views are gained. Regular meetings are a "sine qua non," if a true association of chaplains is to be even attempted.

The Navy Chaplain Corps can look forward to an improved pastoral ministry for servicemen and their dependents. The Churches should try additional ways of cooperating with each other by experimentation within the controlled atmosphere of the Military. Finally, let me quote from the "Decree on the Missions" where the bishops speak of brethren who believe in Christ:

> To the extent that their beliefs are common, they can make before the nations a common profession of faith in God and in Jesus Christ. They can collaborate in social and in technical projects as well as in cultural and religious ones.[12]

We live in an interesting time for religious people, and I have expressed a few questions and observations which seem to be apropos and in keeping with the mind and spirit of the Second Vatican Council.

FOOTNOTES

1. Ecclesiastes 1:9
2. 2 Timothy 1:2-5
3. Galatians 2:11-14
4. Acts 15:39
5. Paraphrase of Col. 1:27-28
6. I have underlined a basic theme of the Decree on Ecumenism.
7. *The Documents of Vatican II,* page 338, Walter M. Abbott, S. J., Guild Press, N.Y., N.Y. 1966.
8. The author's underlining.
9. *A New Catechism,* page 230, Herder & Herder.
10. *The Documents of Vatican II,* page 354.
11. "The Power of Abstraction: Model Building as a Way of Life," William Cozart, Californai Institute of Technology.
12. *The Documents of Vatican II,* page 603.

He who wrestles with us strengthens our nerves and sharpens our skill—our antagonist is our helper.—Edmund Burke

A Jewish Chaplain at Togus

By David Berent

During WW II, four chaplains — Catholic, Protestant and Jewish — on a sinking transport, gave up their lifebelts, sacrificing their lives that others might survive.

While the chaplain in a VA hospital may not be called upon to make the Supreme Sacrifice, his many acts of service and helpfulness in the interests of the patients — irrespective of race, religion, or color — often demand the very maximum of his mental and physical resources.

The Veterans Hospital at Togus, Maine, where this writer is privileged to serve as chaplain to patients of the Jewish faith, can accommodate 879 male patients, divided up into 519 psychiatric, 300 medical and surgical, and 60 Nursing Home Care Units.

Every chaplain in this hospital regards his religious duties as paramount to any other service he may be called upon to render, yet there is so close a relationship between the religious and the secular activities that it sometimes becomes difficult to distinguish where one begins and the other ends.

It is not easy to convey in cold print the sense of exalta-

tion experienced by the chaplain in a VA hospital when he succeeds in some measure in bringing surcease to the troubled mind of a patient. This is no simple accomplishment and requires the combined teamwork of the doctor, the nurse, the chaplain, and One who plays the most potent role of all: God. No matter how capable the human elements which have participated in bringing balm and comfort to a patient, their work would be fruitless and in vain if the spirit of God were not recognized as the fountainhead of the efforts involved.

The contribution of the Jewish chaplains to the care of the patient in VA hospitals can be of great value. However, he must first try to understand the very nature of illness itself, both physical and mental, in order to be of the greatest possible service.

UNDERSTANDING ILLNESS

It has been pointed out by Chaplain Russell L. Dicks of Wesley Memorial Hospital, Chicago, that medical science by itself does not have all the answers to the question of why we become sick. Religio-philosophy, on the other hand, sheds some rays of light on this subject by its observation that we become subject to illness, both physical and mental, because of our inability to understand ourselves, to learn how to face life with its manifold complications and how to overcome our emotions of fear, guilt, and loneliness.

A distinguished psychologist, Doctor Morton Seidenfeld of New York, in addressing a conference of Jewish chaplains, sponsored by the National Jewish Welfare Board, declared that the veteran who finds himself in a VA hospital is no different from the patient in a general hospital for civilians in this respect: His first concern is fear of what will happen to him while he is in the hospital. Often, he has no way of knowing the true diagnosis of his illness nor the physician's prognosis because he feels that the truth will be withheld from him by the doctors. The patient also doubts the sincerity of the usual optimism manifested by his family, all of which contribute to his bewilderment. His reasoning may take this form: "Of course, the doctors will tell me that I will soon be well and have no cause for worry. The mem-

bers of my family, with all good intentions for my well-being, will certainly not disclose the true nature of my illness or how serious it may be. The doctor certainly gave *them* a complete report of my condition, but how much will they tell *me?* They would like to keep me in good spirits by withholding the knowledge of the real state of my illness." Thus reasons the worried and bewildered patient. The person, then, to whom he usually turns in this dilemma is his chaplain, whom he believes and trusts will give him encouragement.

Here, then, is a field where the chaplain's ministry can be most helpful. He can help the patient's recovery by being a friend and counselor, as well as a spiritual guide. Indeed, there are many occasions when the chaplain listens patiently to an outpouring of the many problems which trouble the hospitalized veteran who is in many cases far removed from his home and friends. What is most appreciated here is a willing, attentive, and sympathetic ear. Often a word of counsel will guide the patient through what seemed to be an insurmountable problem to a logical solution. Of course, such situations may require many visits with the patient. He must learn to trust his new friend and surrender his fears by giving him his full confidence. The reward of these repeated visits and patience is the profound satisfaction that comes with the knowledge of having brought a measure of comfort and ease to a troubled mind, and an anxious spirit.

The patient in a VA hospital is forced to adjust himself to his surroundings more rapidly than the civilian patient. He may be more aggressive in asserting his rights, thereby making more demands than does the civilian patient. He may even feel that his illness is the fault of his government and therefore he may not evaluate *what is best for him* and what the physicians are trying to do for his well-being. The chaplain's first duty, then, is to learn as much about the patient as possible in order to orient the patient to his surroundings and to help in whatever therapy the doctors prescribe. He can become a real influence for good and be of great help to the patient when he works with the senior medical officer in gathering all the information possible about the patient before meeting him for the first time. He

can, and usually does, bring the patient a measure of hope and courage to help establish motivation for living by making him understand that life can have meaning for him and that the future holds promise. The chaplain can also help arouse a sense of security in the patient by bringing him as close to reality as possible. It goes without saying that the chaplain is ever mindful of the limits prescribed by the physician in his ministering to the patient. In no case does he invade the domain of the psychiatrist or the physician. It is rather a matter of each complementing the other for the benefit of the patient.

SURGERY MEANS TRAUMA

One of the great emotional disturbances a patient experiences comes when he is told that he must undergo surgery. Surgery has been facetiously described as a matter of mechanics, the surgeon may think of himself as a mechanic, the neuro-surgeon as a super-electrician, the endocrinologist as one who controls atomic power, the orthopedic surgeon as a carpenter, the urologist as a plumber, etc. There may be elements of truth to these suggestions, but to the patient an operation is an experience with profound spiritual implications, for he must exercise a challenging faith. His very being is at stake. Of first importance is faith in God and in his healing power, in him who works through the healing forces of nature to bring about recovery, and next comes faith in the skill of the surgeon. Here the chaplain's opportunities are limitless. A religious talk with the patient in which the great therapeutic value of complete faith in the Great Healer is stressed. Prayers are offered by the chaplain from the JWB Prayer-book; he extemporaneously invokes Divine aid. The patient, too, is encouraged to pray. The mystic quality of prayers in Hebrew such as the R'FUENU, the 21st Psalm, and others often produce a calmness which cause doctors here to express deep satisfaction as it helps produce the desired cooperation required from the patient. We should not underestimate the value of such religious experiences. In conversations with physicians and surgeons over a period of years, the writer found complete agreement among the medical men that a deep religious faith on the

part of the patient was often the deciding factor in his recovery even when the prognosis was negative. Conversely, physicians have found that often, despite a patient's having a strong heart and good lungs, a successful operation can be performed, yet the patient does not recover. Possibly the crucial lack here was the will to live; the patient no longer had any interest in life or did not want to face life. Obviously, the chaplain can here be of tremendous service if he can but stimulate proper thinking in the patient by enlarging and encouraging religious faith.

SERVICES RENDERED BY THE NATIONAL JEWISH WELFARE BOARD

At this point it is appropriate to mention the importance of the National Jewish Welfare Board as an agency which has maintained exceedingly high standards of helpful service to patients in our hospital at Togus, as well as in the other VA hospitals throughout the country.

The "JWB" is the sponsoring agency for Jewish chaplains for the Armed Services and for all VA hospitals. The Commission on Jewish Chaplaincy of the JWB has a committee of rabbis representing the Orthodox, Reform, and Conservative schools. This Committee grants the governmentally required Ecclesiastical Endorsement for the chaplain who satisfies the Committee as to his education, personal fitness, and experience. The fact that he may be of the Orthodox, Reform, or Conservative persuasion has no bearing so far as the Commission is concerned.

The efforts expended by the JWB on behalf of the Jewish patients are limitless. With the aid of the chaplain, who is its personal representative, countless types of services are at the disposal of the patients. The following are but a few of these services which promote the comfort and well-being of the patients.

1. **Helping to Maintain Patient's Religious Practices.**

Be the patient of the Orthodox, Reform, or Conservative sector of Judaism, every effort is made to minister to his religious needs. Some patients, for instance, request T'fillin, (Phylacteries) talesim, (prayer-shawls) mezuzahs,

Jewish books, or Kosher food. Every effort is made to obtain these materials and distribute them to the patients.

Within the province of religious services may be mentioned Services for the Sabbath, Rosh Hashannah, Yom Kippur, Passover, Shevuos and Succos, Chanukah and Purim. In many cases, largely because of the patient's mental condition, it is impracticable to organize a minyan (a group of ten for prayer), thus making it necessary to cater to the individual needs of each patient by conducting some form of private service for him. Since the writer is on service as a part-time chaplain and has a regular pulpit in Lewiston, a distance of thirty-seven miles from Togus, it became expedient to improvise a service for the Holy Days when a Jewish member of the medical staff officiates. Prayer books are distributed to the patients before the Holy Days and a Discussion Group meets to study the meaning and the observances of the festival. Whenever possible, small groups meet for an informal discussion of Jewish customs and ceremonies. One of the most interesting activities which is proving to be most helpful to the patients, both mental and general, is group singing. The group learns to sing many liturgical hymns such as the En Kolohenu, Adon Olam, Yigdal, Sholom Alechem and some English hymns. The response of the patients is most encouraging, and they look forward to these sessions with eager anticipation. They also listen to recordings of Jewish music supplied by the Commission, and recordings of Jewish music on a tape-recorder, supplied by the writer. The efficacy of music as a form of therapy is well known. Hebrew instruction is given to several patients, and Bible study is part of the program of activities at Togus. Should any of the patients desire to observe the ritual of Yahrtseit, memorial services for their parents, the chaplain then arranges for a service when Kaddish is recited and a Yahrtseit candle is furnished for the ceremony connected with this rite.

2. Creating and Maintaining Contacts with Patient's Families.

The patients presenting the most complex problems to a chaplain are those who are friendless or whose contacts with their relatives have been temporarily severed. On the

other hand, the chaplain finds his task of creating hope and a spirit of optimism immeasurably enhanced when the patient knows that his relatives or friends have not forgotten him. Therefore, one of the principal duties of this chaplain is to see the patients' relatives are awakened to their duty of communicating with the patients. This objective is comparatively easy of accomplishment, because in the majority of cases neglect of the patient is due to thoughtlessness rather than deliberate indifference. Often a personal visit to the home of the patient's family achieves the desired result. Once the chaplain obtains a definite promise that the patient's kin will send him letters regularly, that promise is usually kept. In the event that a lapse in the correspondence occurs, a letter addressed to them from the chaplain or a telephone call brings about renewed regularity in letter writing. Further products of this contact between patient and his relatives are occasional gifts and, if the hospital is not too far away, a surprise visit, although this is rarer than commonplace.

3. **Supplying the Patients with Matzos and Other Necessities.**

The lot of the Jewish patient would be pitiably dreary during the Passover holiday were it not for the work of the JWB. Jewish patients who have been in VA hospitals for a long while begin to look forward to the Passover festivities with eager anticipation. In every VA hospital where there are Jewish patients, evidence of the JWB's thoughtfulness is markedly apparent. Not only are the patients' physical needs satisfied, but in addition their spiritual hunger is also fulfilled. Wherever possible, the chaplain conducts Passover services, and for those patients who are unable to participate in such services, the chaplain does his best to minister in private to the patients' religious yearnings. At Togus we conduct a model Seder on the eve of Passover when all the traditional rituals are included and the Passover food served on beautifully-decorated tables, with the patients joining in the spirit of the holiday, reciting of parts of the Hagadah, and singing the age-old melodies associated with Passover and the Seder.

It is virtually impossible to indicate in the space of this

article the unlimited duties of a chaplain in a VA hospital. Here human nature is seen in its lowest and highest manifestations. No matter how hopeless a case may look, faith in God's curative powers can never be discounted. END

Fort Ord's Combat Developments Experimentation Command prayed together for POW's and MIA's on the National Day of Prayer, 26 March. Above, the youth choir of Los Altos Baptist Church, a group of 100 college students, present a cantata, "Love at Easter." Below, CDEC Commander, Brigadier General Ray Ochs reads the Presidential Proclamation.

Chaplain, Colonel, Henry J. Meade

Chaplain Meade Tapped For Air Force Star

Chaplain, Colonel, Henry J. Meade, presently Special Assistant to the Chief of Chaplains and Director of Ecclesiastical and Public Relations, is a selectee for Brigadier General. On the retirement of Deputy Chief of Chaplains, Chaplain, Brigadier General, John F. Albert, in July 1972, Chaplain Meade will assume the position of Deputy Chief of Chaplains, USAF.

Born in Brookline, Massachusetts, Chaplain Meade attended local schools and graduated from St. John's Seminary, Brighton, Massachusetts in 1951 with a Bachelor of Arts degree.

He was ordained on April 11, 1951 by Richard Cardinal Cushing, and served as a priest in the Boston Archdiocese from April 1951 to February, 1957.

He entered active military service in February, 1957. His chaplain assignments include Perrin AFB, Texas; USAF Retraining Center, Amarillo, Texas; Westover AFB, Massachusetts; Officer Training School and Officer Candidate School, Lackland AFB, Texas; Barksdale AFB, Louisiana; and Dover AFB, Delaware. In 1969 he was assigned to HQ USAF, Office of the Chief of Chaplains, Professional Division. In 1971 he was assigned as the first Director of Ecclesiastical and Public Relations within the Office of the Chief of Chaplains, USAF. His overseas assignments include Samsun/Trabzon, Turkey; Kindley AFB, Bermuda; and U-Tapao RTAFB, Thailand.

"Hank's" hobbies extend to golf, flying and boating. His family includes his parents, Mr. and Mrs. Arthur Meade (residing in Brookline, Massachusetts, and married 52 years) and two brothers, William A. and Fredrick P., a sergeant on the Brookline Police Force.

GCC Spring Meeting

Senator Williams (r) exchanges views with Commission Chairman Dr. Harold H. Wilke of New York.

Sen. Williams Hails Commission Support of Nam Children's Bill

Senator Harrison Williams (D., N.J.) described the immense needs of children in Vietnam to an intent General Commission audience on 14 March at the group's Spring dinner at the International Club, Washington. The Senator outlined provisions of S. 2497, a bill he, Senators Hatfield and Hughes have introduced and which would create a temporary Vietnam Children's Care Agency. He expressed appreciation of the Commission's public support of the Bill and voiced confidence that it would become law. The Senate Foreign Relations Committee held hearings on it on April fourth.

Chaplains, who have done much for Vietnam's children, will note that the lead article in THE LINK Magazine for May asserts that "Nam's Children Need Help." The Commission commends S. 2497 to the attention of all chaplains.

Photos on the next pages were taken at the Spring Dinner.

Officers and Staff: Swanson, Madsen, Miller, Wilke, Appelquist, and Finger.

Commission members listen intently as Senator Williams outlines Vietnam Child Care Bill.

The Senator poses with constituents, Dr. and Mrs. Hugh M. Miller of Dover, N. J.

Dr. Frank K. Sims (1) of Chicago shares a laugh with the Rev. Raymond Van Heukelom of Iowa.

The Paul G. Schades, USAF, with the Rev. Robert A. Crandall and LINK Editor Swanson.

American Baptist Delegates (l-r): Charles F. Wills, Paul O. Madsen, and Herman N. Benner.

The Senator "gives it" to John M. Crowell of Mobile as Gordon A. Hanson of Atlanta helps.

Dr. Gerald E. Knoff, NCC (l), and Colonel C. Emil Nelson at their last Commission meeting.

Chaplain and Mrs. Simon H. Scott, Jr., USAF, chat with Chaplain Simon Kobrinetz VA.

The Caspar Nannes' absorb a senatorial point. "Cas" was the Wash. Star's Religious Editor.

Chaplain George W. Alexander, II, USA, converses with Colonel Walter A. Kneyse, USA (Ret.)

Mr. Swanson injects a question about the Senator's Vietnam Children's Care Agency.

The Rev. and Mrs. Edward I. Swanson flank staff members (l-r) Simms, Murray, and Senar.

The Rev. Warren R. Magnuson of Chicago (c) converses with Dr. and Mrs. A. Ray Appelquist.

Two boys sleep in a street of Saigon, 1972.

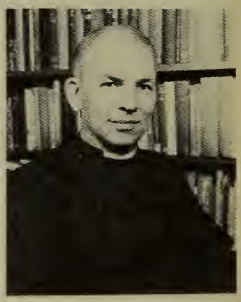
Aid for Nam's Children

(Story, p. 62)

Thousands of Vietnamese kids live and sleep on the streets of the larger cities of Vietnam.

From the Church Militant: What Kind of Chaplains?

By Peter Chase



The Reverend Canon Peter Chase

Military Chaplains: From a Religious Military to a Military Religion edited by HARVEY G. COX, JR. American Report Press. 1972. 162 pp. $2.45 paperback.

The general tone of *Military Chaplains: From a Religious Military to a Military Religion* edited by Harvey G. Cox, Jr., and organized largely by David Langston and David Schilling of Clergy and Laymen Concerned About Vietnam, is set by the editor's feelings of guilt about "the *reality* of America's imperial ambitions . . . from the outset of our history" to Vietnam and which he shares with nine other authors in this American perfidy now that "our national story has been relentlessly demythologized." Chaplains today, according to Dr. Cox, serve in an Army "that holds distant peoples (and discontented groups at home) in the mailed fist of imperial domination."

Well! Should Christian and Jewish chaplains allow themselves to be identified with all this by wearing a military uniform, holding rank, and accepting military pay scales? Or, should the churches themselves assume their missionary and pastoral responsibilities without being an official part of the military machine? Can chaplains in military uniform exercise the prophetic ministry to which they were ordained, or must they always be careful and toe the mark

Canon Chase is a member of the staff of the Cathedral of St. John the Divine, New York City, and a reserve officer in the U.S. Coast Guard. Reprinted by permission of the Episcopal *New Yorker.*

of military command? "This book presupposes that the chaplaincy in the American military today constitutes a problem, in the sense that it is a social fact that can and ought to be questioned."

"The conclusion of this paper is that military religion, and the chaplaincy that serves as its mediating agency, function to legitimate the military enterprise" even if the chaplains are unaware of it — so believe Peter Berger and Daniel Pinard in their essay on educational materials disseminated by chaplains. Their examples of some rather grim materials are more extensive than of the better ones also used by chaplains and which, indeed, can be found in thousands of American parishes. The authors well point out the problems of preaching and teaching in as huge, complex, and fluid an organization as is the military establishment, especially regarding difficult decisions of conscience.

A balanced study of this historic problem is hardly to be expected from this small book; yet, it cannot be dismissed as irrelevant and unimportant merely because of its anti-military bias. It is not just a collection of pacifistic gripes. There is much in it for others concerned about religion in the military and the dilemmas involved.

Professor George H. Williams of Harvard has compiled a most useful but brief survey of "The Chaplaincy in the Armed Forces of the United States of America in Historical and Ecclesiastical Perspective" which traces the major trends of our military and naval chaplaincy programs and their long record of civilian and military identity in and out of uniform. The Episcopal Church has had a far greater influence in this ministry over the decades than its size might have suggested, and he makes passing reference to the reforms achieved by Chaplain George Bayard (always known, incidentally, as G. Livingston Bayard), a late priest of the Diocese of New York who obtained equal pay, rank, and uniforms for Navy chaplains prior to World War I. This essay, in this reviewer's opinion along with Robert McAfee Brown's brief concluding essay, "Military Chaplaincy as Ministry," make the entire book worthwhile.

The other essays also deal with the major subject of the chaplains' involvement in the military "machine" but with far less skill about the cogency for separating the military chaplaincy from the military uniform. The four chaplains' essays are generally accounts of their disappointment and frustration. Those who see the military establishment as being the secular authority's "vehicle of massive and organized violence" whose primary purpose is to kill and to maim human brothers upon order — as does, apparently, Zahn — will properly question the chaplains' involvement with military command. Those who see the role of the military establishment as being one of the secular authority's vehicles for preventing a na-

tion from imposing its will by force upon another nation, and against that nation's will, may not find the uniformed chaplains' role so macabre.

In the eyes of the servicemen does the chaplains' wearing of the uniform give the church's blessing to all the military does? Does the clerical collar of our priests certify their endorsement of every episcopal or priestly opinion and act? In either case the uniform serves as an identification within a structure for the purposes of efficiency, service, and responsibility if not judgment. How this works out in practice — civilian or military — depends so much upon the individual's own personality and relationship to his associates, be they superior, equal, or inferior. To hide behind the clerical collar or officer's rank is a pathetic mistake in every case, and the problems of the military in this respect are probably no worse than elsewhere. To use rank wisely — military or civilian — can make vital results efficiently possible. The writers are not convinced.

As for the matter of involvement of the chaplains in the military, it has been aptly said that it is not an option but a matter of degree. There is more to the problem than God *or* Caesar, clergymen *or* officers. To put civilian chaplains into the field entirely apart from military logistics support would cost the sponsors a fortune. The debate about this degree of involvement has gone on for years, and the present authors are quite determined to offer evidence against the present system. They succeed in large measure. If the book achieves the response it deserves, the rebuttal is going to make equally interesting reading.

One reviewer of these essays asked the question, "Can a clergyman in uniform go about serving both God and country and keep the two in their proper place?" This question might equally well be put to every God-respecting citizen, and it is the one which this book attempts to answer in the negative.

* * *

The Case of General Yamashita by A. FRANK REEL. Octagon Books. New York. 1971. 324 pp. $10.00.

This is a reprint of a classic which first appeared in 1946. The author was one of six Army lawyers appointed to defend General Yamashita, Japanese Commander in the Philippines, who was charged with responsibility for the crimes of large numbers of men in his 100,000 man force. The book argues against the validity of war crimes trials which the author feels are primarily instruments of vengeance. The logic of the Yamashita verdict is uncomfortable to ponder in the light of My Lai.

Paul: Envoy Extraordinary by MALCOLM MUGGERIDGE and ALEC VIDLER. Harper & Row, 1972. 157 pp. $5.95.

The authors, two old friends, toured the haunts and retraced some of the journeys of Saint Paul at the request of the British Broadcasting Company. The book,

magnificently illustrated with color photos, is the record of the dialogue between these two fascinating men on the character and work of Paul, the missionary to the gentiles.

Wars and Rumors of Wars by ROGER I. SHINN. Abingdon. 1972. 304 pp. $5.95.

Here's a book that ought to be read by all Chaplains. A combat veteran from World War II who later became a theologian has some perceptive insights and reflections on ethics, morality and humanity's "warring madness."

Dropping Out in ¾ Time by ALLEN MORGAN. Seabury Press. 1972. 152 pp. $4.95.

This young author tells the story of his decision to leave the United States and apply for landed immigrant status in Canada. Currently working in Canadian drama the writer is a fine craftsman with words and in this instance uses the fantasy and stream of consciousness approach to his narrative. There is little social message or political brief to the text but much generational aimlessness.

Door of Hope by LOUISE LONG. Abingdon. 1972. 189 pp. $2.95, paper.

Chaplain Louise Long has been ministering to mental patients with proven effectiveness for many years. She is in demand as an instructor for all members of the healing team. The book she writes is a valuable, solid contribution to the literature available to mental patients.

Soldier, Patriot, Financier by HOWARD L. DUTKIN. Acropolis Books, Ltd. 1972. 203 pp. $6.95.

A highly readable biography of an outstanding American business executive who has distinguished himself in banking, insurance, and in sensitive military assignments. George Hamilton Olmsted graduated from West Point in 1922 and both in and out of uniform he has gone on to a remarkably varied and successful career which continues to the present moment. General Olmsted's business philosophy is stated as follows:

"I hold to the theory that a successful business must make money and must serve a human need. It can't be successful without both." One of the General's current projects is a proposed Indian National Bank, owned and operated by the tribes themselves.

ADDRESSES OF PUBLISHERS

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Feedback

March 13, 1972

To The Editor: —

The Spring issue of "The Chaplain" just came; I have been deeply involved in the issue of *civilian chaplaincy;* I wish I had had the magazine this time last week, because it gives a good overview of the problem.

Here are some random thoughts about various sections of the issue which might be helpful to you:

p. 6. "Its sponsors have no common theology on the chaplaincy." Maybe this was not the place to develop it, but there are substantial doctrinal commitments shared by all the religious bodies participating in the chaplaincy — as our pacifist friends are eager to point out.

p. 10. "The conviction that participation in a particular military operation is immoral" is not held by only *some* "religiously committed people." We may disagree about Vietnam or the Dominican intervention, or even about World War II (specifically Hiroshima and Dresden) but no one supports the morality of My Lai. It is in sensitizing the religious community to this point that pacifists have made a positive contribution.

p. 45. The section beginning "What has been called the prophetic role . . . ," is well stated and should be emphasized. The best prophecy occurs when a good pastor equips "all of God's people" to be prophets.

p. 51. If the military people were told that their profession is immoral, "many would forsake institutional religion." Of course, they might also forsake the military. This is precisely the purpose of those who want to demilitarize our society and who regard "civilianizing" the chaplaincy as a bad compromise.

p. 57. "The decline in clerical manpower in many religious bodies" — but not in most of them. The surplus of clergy in most Protestant churches may not be causing a rush of applications for the chaplaincy, but it is a factor in the reluctance of chaplains to return to civilian ministries. This is a serious factor not cited in the discussion about retention rates (pp. 75ff).

p. 68. "The churches would quickly expect large increases in the contributions of their uniformed members." This is a trouble-some issue, because many servicemen are given no real stewardship challenge now, and ought to be. Of course it should be for mission as much as for maintenance. Still, the $119.00 per year mentioned for Episcopalians is less than a lot given in civilian churches. Even non-rated men are no longer paupers. I hope the chaplains will develop a sound stewardship program.

p. 72. "Many military chaplains are well ahead of their civilian counterparts": many, perhaps, but not most. My own observation is that basic quality is about the

same, and that chaplains would be benefited by the sabbaticals; so would the civilian church.

p. 73. On uniforms: surely chaplains can wear civilian garb more than we do. I note that uniforms are rarely worn by chaplains, or anyone else, at Naval Headquarters!

p. 75. On experiments in dispensing with insignia and uniforms: is anyone doing this?

p. 77. "It is possible to keep the flow of chaplains into and out of the active service high." There are problems here in both directions, i.e., reservists who want but cannot get active duty, and men coming off active duty who want but cannot get pay billets (This is a critical situation for naval reservists, at least).

p. 77. "If chaplains were not retained more than seven years unless they had achieved a Regular commission." Consideration must be given to the Roman Catholic orders (and many bishops) who will not permit their men to integrate.

p. 77. "The Government has paid for relatively little of the chaplain's professional training." Yes! I calculate that a full-trained and pastorally experienced chaplain costs less to put on the job than a rifleman or seaman.

p. 80. "More concentrated attention to this problem" of the reserve chaplaincy: see first note on p. 77. Reserve participation is still generally considered by the churches as a hobby.

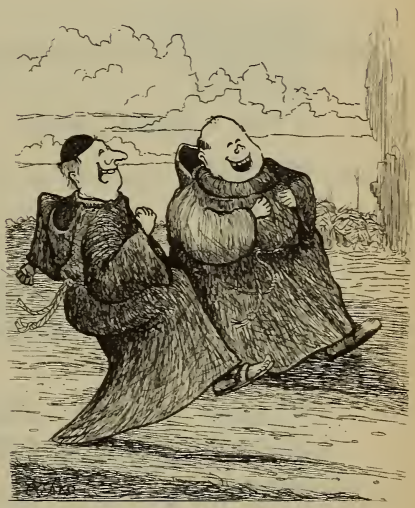
I realize that this is a mixed bag of comments, dealing only with minor criticisms or changes of emphasis. In general, the magazine has covered the ground very well indeed; you are to be congratulated.

The enclosed check is for my subscription to "The Chaplain" (and about time, you may say) and for four copies of the Spring issue. Can we look forward to articles on the reserves?

Faithfully yours,
KINGSLEY SMITH

Articles on the reserve chaplaincy programs of all three services will appear in the Fall issue. Ed.

(A Naval Reserve Chaplain, the Rev. Mr. Smith is Rector of Trinity Episcopal Church, Towson, Md.)



"Verily, we roll along, roll along. . ."

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The Rev. Dr. Harold H. Wilke, United Church of Christ, Presides at the Spring, 1972 Meet- of the General Commission.